

IWIKUAMO'O O KA LĀHUI:
NĀ MANA'O ALOHA 'ĀINA I NĀ MELE NAHENAHE
O KA LĀHUI HAWAI'I

HE PALAPALA I WAIHO 'IA AKU I
KE KE'ENA KĒKELE LAEO'O A LAEPUA
O KE KULANUI O HAWAI'I I MĀNOA
NO KA HO'OKŌ 'ANA I KEKAHI
O NĀ KOINA NO KE KĒKELE

LAE'ULA

MA KE

KĀLAI MANA'O POLITIKA (KĀLAIMANA'O 'ŌIWI)

'AUKAKE 2018

Na
Kahikina K. de Silva

Ke Kōmike Palapala Nui:
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na

Kahikina K. de Silva

No ka 'oene, ka buli, a me ka 'ohā.

No Ka'ili'ula ho'i.

ME KA MAHALO

He ho'okahi wale nō kēia maka peni, akā ua lau mai nō nā lima i kōkua, kāko'o, a paipai no kēia wahi papahana ho'oheno mele.

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He waiwai lua ‘ole nō ke mele, ka mo‘olelo, a me ka lōina kālaimana‘o a ku‘u lāhui. E
‘ole ka hana nui a me ka ‘ike mamao o nā loea a me nā ‘ōlali akamai o ka wa ma mua, pa‘a ai
kēia mau waiwai iā kākou — ma nā nūpepa, nā puke, nā pāleo, a me ka na‘au kekahi. He
mahalo wale nō ko‘u i ua mau kūpuna no‘eau nei o kākou, i ‘alo i ka ‘īnea a i ho‘omanawanui i
ka hauwala‘au, i loa‘a ai kēia waiwai i nā pua e koe mai ana. A he waiwai nō ka hale / Nou nō
ka hewa i ke kipa ‘ole ‘ana mai. No ua hale nei nō ka pono; no‘u wale nō nā hemahema i koe.

KA MO'OLELO I HO'OPŌKOLE 'IA

'O ke aloha 'āina ka "ume mageneti" e pili mau ai ke Kanaka i kona 'āina hānau pono'ī. 'O ia nō ho'i ka mea e Ea Kū'oko'a mau ai ka Lāhui Kanaka Maoli o Hawai'i nei, a kū i ka moku. 'Ike le'a 'ia kēia mau mana'o ma nā mele lāhui a me nā mele aloha 'āina i haku 'ia e ka 'ōiwi o nei 'āina no ka ho'ākāka 'ana a me ka ho'opa'a 'ana i ke kūlana Kū'oko'a o kona Lāhui. Akā na'e, 'oiai he pili hemo 'ole ke aloha 'āina a me ke kupa o ka 'āina, e 'ike 'ia ana nō ua aloha nei ma nā hana a pau a ke Kanaka e ho'okō pono ai, a me nā mele a pau āna e haku ai — 'a'ole wale nō ma nā mele i kuhi 'ia he mea politika.

Ma o kēia Palapala Noi'i Lae'ula, e ho'āhuwale 'ia ka iwikuamo'o aloha 'āina nāna e ho'oikaika ana i 'ekolu 'ano mele: nā mele māka'ika'i, nā mele ho'oipoipo, a me nā mele ho'onu'u i haku 'ia no nā 'ono o ka 'āina. Ma laila nō e loa'a ai kekahi ala e pili hou ai ko kākou 'ike ho'omaopopo me ke kuana'ike i ola ai nā kūpuna o kākou, he ala e ho'āla hou ai i nā pilina 'ōiwi i moku i ka ho'okolonaio, a he ala ho'i e pakele ai i ke aupuni kala'ihī o waho, i Ea ai ka 'āina a me ka lāhui o Hawai'i nei i ka pono. 'A'ole kēia he nu'u e kūlia ai a loa'a koke. He ala, a he kuamo'o nō ia i waele mua 'ia e nā mea na'auao o ka wā ma mua, a e hele mau 'ia nō e nā pulapula o ka wā e hiki mai ana. Ma ke mele ho'i e puana mau 'ia ai ke aloha i ka 'āina a me ke Ea o kona Lāhui 'Ōiwi.

ABSTRACT

This dissertation looks to mele (Hawaiian song and poetry) as a source of intellectual and political resurgence for the Lāhui Kanaka Maoli, by examining the deep roots of aloha ‘āina from which even the most frivolous and seemingly apolitical mele emerge. Aloha ‘āina is seen clearly in resistance mele composed during and just after the Kingdom's overthrow in 1893, and also in renaissance songs of the 1960s and 1970s. However, aloha ‘āina also forms the basis of our collective psyche, aesthetic, value systems, and relationships, both personal and political. It can be considered the iwikuamo‘o — the backbone of this Lāhui, and therefore is a foundation for all our endeavors, including the composition and performance of mele in any genre.

Three specific genres of mele will be considered here: travel songs, love songs, and songs written for the joy of eating. These kuamo‘o provide ways for contemporary Kānaka Maoli to reconnect with the pathways of consciousness traveled by our ancestors, rehabilitate the relationships between land, people, and practices that have been severed or transformed by colonization, and recreate our political world in a way that is true to the needs and Ea of our land and people.

PAPA KUHIKUHI O NĀ MOKUNA

Nā Papa Kuhikuhi Mele.....xi

‘Ōlelo Ho‘olauna: He Iwikuamo‘o ke Mele Hawai‘i no ke Aloha ‘Āina ‘Oia‘i‘o.....1

Kīpapa ‘ia ka Iwikuamo‘o o Kēia Pepa Noi‘i Lae‘ula.....13

Māhele I: He Mo‘okū‘auhau no ka Noi‘i Mele a me ke Ea

Mokuna 1. Nānā i ke Kumu: No ka Loina Wehewehe Mele Hawai‘i.....19

Joseph Moku‘ōhai Poepoe — "Moolelo Hawai‘i Kahiko".....22

He Hui Wehewehe Mele — "He Mele no Kamehameha V".....32

Ka Ho‘āla ‘ana o ka Loina Kālai Mana‘o i ka Na‘auao Kū‘oko‘a.....41

Mokuna 2. Ea Mai Loko Mai o ka Pō: Ka Pilina o ke Mele me ke Ea Hawai‘i.....48

Lu‘u a Ea, Lu‘u a Ea: No ke Ea a me Ka Ho‘ōla Lāhui ‘Ōiwi.....51

‘Ehā Pōhaku e Pa‘a ai ke Kahua o ka Ho‘ōla Kanaka Maoli ma o ke Mele.....60

Ho‘i Hou i ka Mole — I ‘ike ke kama‘āina i kona kūlana, a kō.....61

Ka Noho ‘Ēko‘a — I ‘ike ka malihini i kona kūlana.....69

Ka Ho‘oulu ‘ana i ka Maui o ke Kanaka a me ka ‘Āina.....76

Kū ka ‘Aha — I Kaheāwai ka Nu‘a Kanaka.....82

He Piko ke Mele i Ea ai ka Lāhui.....98

Māhele II: Ka Wehewehe Mele

Mokuna 3. Nā Mele Māka‘ika‘i: I Malihini Au Nāu, I Kama‘āina ‘Oe No‘u.....101

No ke Mele Māka‘ika‘i.....106

Ka Helu Inoa ‘Āina: ‘Elua Mele i Kū i ka Mole.....116

Hilo Hanakahi.....121

Mokuhulu.....129

‘O ka ‘Ike Ho‘omaopopo ‘Āina ka ‘Ike Ho‘olōkahi Lāhui.....140

Mokuna 4. Nā Mele Ho‘oipoipo: E Ho‘i i ka Pili.....144

No ke Mele Ho‘oipoipo — He Mamo na ka Ho‘āeae.....	149
Ka maka o ka lehua ka mea aloha — He aloha ‘āina ke aloha a ka ipo.....	161
Ku‘u hoa ‘alo leo o ka pō anu — He aloha lāhui ke aloha a ka ipo.....	169
I kolu i ke ‘ala līpoa — E kū ka ‘āina i kōko‘okolu no nā pilina kanaka.....	186
Ho‘āla Hou ‘ia ka Pilina Ho‘oipoipo o ke Kanaka me Kona ‘Āina.....	194
Mokuna 5. Nā Mele Ho‘onu‘a: ‘Ai a Mā‘ana, Inu a Kena.....	198
"Aloha ka Manini" — Ua lawa i ka i‘a o ka laupapa.....	203
"Ama‘ama" — E ho‘okama‘āina hou i ia mea he i‘a.....	214
"Nā ‘Ai ‘Ono" — ‘Ono ka ‘ai i ka ho‘omākaukau ‘ia e ke Kanaka.....	223
"Lū‘au Hula" — He ‘ai hānai kino, he ‘ai ho‘oulu lāhui.....	234
Ma ke Kaona e Pili Ai: Ke Kuana‘ike Mele e Ea ai ka Lāhui.....	243
Ka Puana a ke Mele.....	247
Nā Pāku‘ina.....	254
Ka Papa Kuhikuhi Kumu ‘Ike.....	270

NĀ PAPA KUHIKUHI MELE

A. Nā Aka Huapala o nā Mele o ka *Buke Mele Lābui*

E. Nā Mele Ho‘onu‘u

I. Nā I‘a o nā Mele Ho‘onu‘u

‘ŌLELO HO‘OLAUNA:

HE IWIKUAMO‘O KE MELE HAWAI‘I NO KE ALOHA ‘ĀINA ‘OIA‘Ō

He mo‘olelo kēia no ka nānā pono ‘ana i ‘elua ‘ano iwikiuamo‘o o ka lāhui Kanaka Maoli: ke mele a me ke aloha ‘āina. ‘O ia mea he iwikiuamo‘o, he ikaika ia, a he mea e pa‘a pono ai ke kino nui āna e ko‘o ai. I loko nō na‘e o nei kūlana ko‘iko‘i ona, he mea nō ho‘i ia e ‘ike ‘ole ‘ia a e no‘ono‘o ‘ole ‘ia paha. Aia a ‘eha, a pilikia ho‘i ka iwikiuamo‘o, a laila e huli a‘e ai ka maka a maliu iho.

Penei nā mele, ke aloha ‘āina, a me nā lōina he nui wale o kākou po‘e Kānaka Maoli. I ka wā e ikaika ai ka iwikiuamo‘o a me ke Ea o ka lāhui Kanaka Maoli, holo niau aku nō i ka wai lana mālie. A pēlā nō ho‘i i ka wā e kāohi ‘ino ‘ia ai ka lehulehu ‘ōiwi, a pe‘e nō ua iwikiuamo‘o aloha ‘āina nei ma lalo o ka ‘ili o ke kai malino. I ka wā na‘e e haunaele ai ‘o Hawai‘i a noho i ka ehuehu, pi‘i mai ke kai a popo‘i ka leo o ke aloha ‘āina mai Kumukahi a i Lehua, a ma ‘ō loa aku nō. ‘O ia leo kai ‘ō maila ma o nā mele lāhui a me nā mele aloha ‘āina a ka Hawai‘i, a ku‘i ka lono. Aia nō na‘e kēia aloha ‘āina like, a me ka make‘e lāhui Kanaka Maoli nō ho‘i, ke lana mālie nei i nā mele nahenahe i haku ‘ia a mele ‘ia me ka no‘ono‘o ‘ole paha i ke kūlana politika o kona ‘āina.

‘O ia ana nō ke ‘ano mele e maliu ‘ia ma o nei pepa noi‘i lae‘ula, i hu‘e ‘ia ai ka iwikiuamo‘o ikaika ona a me kona kūpa‘a ‘ana ma ke aloha ‘āina. ‘O ka pahuhopu ho‘i, e maopopo kēia kuamo‘o pau ‘ole a moku ‘ole ho‘i i ka ho‘okolonaio — i ‘oi a‘e ai ko kākou ho‘omaopopo ‘ana i ko kākou lāhui, ke aloha ‘āina, ka ‘ōlelo Kanaka, a me nā ala e loa‘a ai ke ea iā kākou. E akāka ana nō paha, noho ‘ia nō e kēia iwikiuamo‘o aloha ‘āina nā wahi, nā pilina, a me nā lōina ‘ē a‘e he nui wale. Ke nānā pono ‘ia, a ‘ike le‘a ‘ia e kākou po‘e Kānaka Maoli, hiki iā kākou ke ho‘oikaika i ua iwikiuamo‘o nei a me nā mana like ‘ole ona. Hō‘oia ‘ia

nō ka mau ‘ana mai o ka Hawai‘i, a lilo ia ‘o ia ka piko mai laila mai ka ulu hou ‘ana o ka lāhui
Kanakanaka Maoli, a ola. Ma o ke mele na‘e e loa‘a ai a ho‘oma‘a ‘ia ai a wali ka ‘ōlelo, ke
kālaimana‘o, a me ke kuana‘ike i ola ai ke aloha ‘āina mai mua loa mai, a no laila he lua ‘ole nō
kona waiwai ma ke ‘ano he iwikuamo‘o no ka lāhui ‘ōiwi.

Hōnaunau

Eia Hōnaunau e kū aku nei
Me ka mana‘o ulumāhie
Ho‘ohie ka mana‘o ke ‘ike aku
Iā Hale o Keawe, ‘o ia nō ē ka ‘oi

Kaulana Hale o Keawe a puni Hawai‘i
Māka‘ika‘i ‘ia e ka lehulehu
Mea ‘ole ē ka loa i nā malihini
No ke ake nō e ‘ike i ka nani o ia wahi

Eia Pu‘uhonua ho‘ōla o nā pio
Komo nō i loko a pakele me ke ola
Eia Ka‘ahumanu a me Keōua
Nā ali‘i kaulana o ke au kahiko

Ha‘ina ‘ia mai ana ka puana
Eia Hōnaunau e kū aku nei
Mea ‘ole ē ka loa i nā malihini
No ke ake nō e ‘ike i ka nani o ia wahi¹

He kupa ‘o Lydia Nāwāhine Kekuēwa no Hōnaunau, ‘o ia ho‘i ka mea nāna i haku i ke mele nei, a pēlā pū me kāna kāne aloha, me Obed Kekuēwa.² Noho akula lāua i uka iki o kahi a ka Pu‘uhonua e kū nei, akā hele mau nō i kai, i kahi e noho ana nā kūpuna kualua o ko‘u makuakāne.³ No laila, ma‘a i ua Lydia nei ka ‘ike ‘ana i ke kula la‘a o ka pu‘uhonua, kahi i kū kūkūohi maila ka Hale o Keawe.

¹ Lydia Kekuēwa, "Hōnaunau," mele ‘ia e ka Hilo Kalimas, *Your Musical Trip Around the Island of Hawai‘i*, London Records (TW-91398), 1966. LP. Pa‘i ‘ia nō ho‘i i kā Kīhei de Silva *Merrie Monarch Fact Sheet*, ‘Apelila 2008. Na de Silva ke kikokiko mua; na‘u ka hō‘ano hou i ka pela ‘ana.

² No Maui mai ka ‘ohana o Tūtū Lydia (pēlā ‘o ia i hea ‘ia ai e mākou, nā pulapula āna), a pēlā pū kona kaikunāne ‘o Robert Nāwāhine, ‘o ia ho‘i ka haku o ka hīmeni kaulana ‘o "Ekolu Mea Nui." ‘Ōlelo ‘ia no Waimea mai paha ‘o Tūtū Lydia [Martina KekuēwaFuentevilla, nīnauele ‘ia e Larry Kimura, mai loko mai o *A Social History of Kona: Ethnic Studies Oral History Project, Puke 2* (Honolulu: Ke Kulanui o Hawai‘i ma Mānoa, Iune 1981), 1019-1072], akā mele mau ‘ia e ia, ‘o Kona ka "āina hānau." [Kīhei de Silva, "Kona (Pā Mai Ana Ka Makani)," mai loko mai o *He Aloha Moku o Keawe: A Collection of Songs for Hawai‘i, Island of Keawe* (Kailua: Kīhei de Silva, 1997), 29-30.] Ua mōakāka, ua noho ‘o ia a kupa i ka poli a‘o nā Kona.

³ de Silva, *Merrie Monarch Fact Sheet*, ‘Apelila 2008.

‘O ka mea ‘āpiki na‘e o kēia mele nei, ‘a‘ole paha i kū ka Hale o Keawe i ka wā i haku ‘ia ai kēia ho‘oheno ‘ana ona, ‘a‘ole ho‘i i kū i ka wā i ola ai kona haku mele. No ka mea, ‘o ka Hale e kū nei i kēia mau lā, he mea i paepae hou ‘ia a kūkulu hou ‘ia ma nā makahiki 1967-68, i ka wā ho‘i i lilo ai ia wahi i Pāka Kūhelu no ‘Amelika Hui Pū ‘Ia. A ‘o ka Hale kahiko ho‘i, ua wāwahi ‘ia kekahi hapa, a waiho hakahaka ‘ia ke koena ma muli o ke kauoha a Ka‘ahumanu i kūkala ai i ka makahiki 1829.⁴

‘O ua Hale nei o Keawe, he hale la‘a ia, kahi i waiho ‘ia ai nā iwi o Keawe‘īkekahiali‘iokamoku a me kāna pulapula ali‘i. Wahi a Kamakau i mo‘olelo mai ai:

... no ka oi loa o ko Keawe ano alii, a no kona hakuia ana i ke kaa i paa, e like me Keawe-kuikekaai, a ua waiho ia maloko o ka hale puuhonua a Keawekuikekaai i kukulu ai, ua kapaia o "Haleokeawe." Mamua loa mai ke ano o ka puuhonua, a ua malama mau loa ia na aina puuhonua, he mau aina laa, a he mau aina kapu loa, aole e hookahe ia kekahi koko o ka poe lawehala ke komo iloko o ua mau aina puuhonua la.⁵

Me he lā, ua ‘oi a‘e ka mana a me ke kapu o ka pu‘uhonua ma mua o ke kū ‘ana mai o ke ali‘i a me ka Hale e ho‘onalo ‘ia ai ka iwi. A no laila, "mamua loa mai" kona kū ‘ana he "mau aina laa, a he mau aina kapu loa," a ma hope mai nā hō‘ailona o ua kapu nei i ma‘a iā kākou.

‘O ka mea nō i ‘ike ‘ia, ua mau kēia ‘ano la‘a o ka pu‘uhonua ma mua, a ma hope ho‘i o ke kū ‘ana mai o kona aupuni, a me ka hiolo ‘ana nō ho‘i. No ka mea, i ka wā i hala a‘e ai ‘o Kamehameha Nui i ka MH 1819, lele koke ‘o Ka‘ahumanu, ke Kuhina Nui, i ka paipai haipule Kalikiano, a pēlā pū ‘o Liholiho. Ho‘okumu ‘ia he Aupuni hou ma ka wāwahi ‘ana aku i nā heiau a me nā ki‘i o nā akua kahiko. ‘O ka Hale o Keawe na‘e, mau nō kona kū ‘ana he hale la‘a a he waihona no nā iwi kupuna,⁶ i ka piha ‘ana he ‘umi makahiki ma hope mai.

⁴ National Park Service, "Hale o Keawe - Pu‘uhonua O Hōnaunau National Historical Park," ho‘oponopono ‘ia 28 Pepeluali 2015, lou ‘ia 27 ‘Apelila 2018. <https://www.nps.gov/puho/learn/historyculture/hale-o-keawe.htm>.

⁵ Samuel M. Kamakau, "Ka Moolelo Hawaii," *Ke Au Okoa*, 10 Malaki 1870, 1.

⁶ Kamakau, "Ka Moolelo Hawaii," 2 Pepeluali 1871, 1. Kapa ‘ia e Kamakau he "hooilina hale kupapau."

E ho'ohuoi ana kekahi, ma muli ia o ko Liholiho mana'o e mālama i ia hale ma ke 'ano he ho'oilina kupapa'u ali'i, no laila i mau ai kona kū 'ana. A kuhi 'ia nō ho'i ko Ka'ahumanu ho'ohuoi 'ana iā Nāihe, ke kahu o ua hale nei, he kipi e pili mau i nā lōina a me nā akua kahiko.⁷ Ua maopopo le'a nō na'e, 'a'ole i wāwahi 'ia kēia hale i ka wā i ho'opau 'ia ai nā heiau 'ē a'e o Hawai'i nei.

A laila, i ka makahiki 1829,⁸ me he mea lā ua pau ko Ka'ahumanu aho i ke kū mau 'ana o kēia heiau kahiko. A, mali'a paha ua maopopo iā ia ke kumu o ka mana o nei wahi, 'o ia ho'i nā iwi e noho ana i ka malu o ka Hale o Keawe. Hō'ea maila 'o ia i Hōnaunau no ke ki'i 'ana aku i nā iwi i waiho 'ia ma laila, a me ka ho'onalo hou 'ana aku i ua mau iwi nei.⁹ Kākau 'ia maila e Kamakau:

Manao iho la o Kaahumanu e hoopau i ke koena o ke ano hoomanakii, a e houluulu mai i ka iwi o na'lii kahiko i koe. No ka mea, e ku ana no kekahi haiau, a maloko oia haiau na iwi o na'lii kahiko; ua hoomana kekahi poe mahope oia mau iwi, aole no hoi i hoohioloia e Liholiho i ka wa i hoopau ai na kapu kahiko. Nolaila, hoohiolo iho la o Kaahumanu ia Hale o Keawe.¹⁰

I ia manawa i pui 'ia ai nā ki'i a me kekahi o nā iwi i waiho 'ia ma laila, a i ho'onalo hou 'ia ai ke koena o nā iwi (me nā iwi nō ho'i o Liloa, Lonoikamakahiki, a me Kauhola) ma nā pali kapu o Ka'awaloa, Kealakekua.¹¹ A, i nā makahiki ma hope mai, waiho wale 'ia ka hale, kona pā, a me ka paepae pōhaku e kaula'i i ka lā.

Mai ia manawa mai, a hiki i nā makahiki mua o ke kenekulia iwakālua, pau nā lā'au o ke pā i ka lawe 'ia, pau ka hale i ka hiolo, pau akula nā pā pōhaku a me ka paepae pōhaku i ke

⁷ National Park Service, "Hale o Keawe."

⁸ Ibid. 'A'ole i akāka le'a ka wā i ho'ohemo 'ia ai nā iwi mai loko mai o ka Hale, akā maopopo nō, ua ka'a ia ma hope mai o ko Ka'ahumanu huaka'i 'ana i Hōnaunau i ka MH 1829.

⁹ Ibid.

¹⁰ Samuel M. Kamakau, "Ka Moolelo o Kaahumanu," *Ka Nupepa Kuokoa*, 1 Ianuali 1881, 5.

¹¹ Ibid.

e'e 'ana mai o ke kai. A koe wale nō nā pu'u pōhaku i kahi i kū ai ka hale kūkūohi. Pēlā kona kūlana a hiki i nā makahiki 1920 — i ia wa i ka'a ai 'o Hōnaunau ma lalo o ka 'oihana Pāka 'Amelika, a ho'omaka hou 'ia ka mālama 'ana i ua wahi nei. 'A'ole na'e i kūkulu hou 'ia kekahi māhele o ka heiau a i ka ho'oponopono 'ana i ka paepae pōhaku i ka makahiki 1967, a 'a'ole nō i kū hou ka Hale a i ka makahiki 1968.¹²

No laila, iā Lydia Kekuewa e hīmeni ana: "Ho'ohie ka mana'o ke 'ike aku / Ka Hale o Keawe, 'o ia nō ē ka 'oi," ma kahi o nā makahiki 1920-30,¹³ he aha kāna mea i 'ike ai? Kuhi maila 'o de Silva, he 'ano 'ōlelo ma'alea paha kēia na ka haku mele, 'oiai he mau pu'u pōhaku wale nō kai 'ike 'ia. Wahi āna:

In any event, the song celebrates a place that Tūtū Lydia saw with her mind, not with her eyes. Her family, I'm sure, enjoyed her poker-faced subterfuge. She had composed, with apparent innocence, the aural equivalent of a bogus tourist brochure extolling the attractions of what, for the casual visitor, would prove to be the stone foundation of an emptied, dismantled, and neglected, pagan mausoleum. Her family, and perhaps the Stokes crew, would have understood that her joke itself was a deception, it served to disguise her deeply held, unwavering belief in the permanence of this hale and its people.¹⁴

'O ua Stokes nei a de Silva i kuhi maila, he mea 'imi na'auao 'o ia i kipa mai i ka Pu'uhonua i ka MH 1919, i mea e ana pono ai i nā pā o ka heiau kahiko a me ko ka Hale o Keawe. Ma o ka huli honua a me ka nīnauele 'ana i nā kupa o laila, ho'ā'o 'o ia nei e 'ike le'a i ka hale ma kona 'ano i kū ai ma mua. A, ma muli o kā ia nei hana i kūkulu hou 'ia ai ka hale ma kona 'ano e kū nei.

¹² National Park Service, "Hale o Keawe."

¹³ de Silva, *Fact Sheet*, 2.

¹⁴ Ibid., 3. No kēia pepa, ua koho kēia mea kākau i ka ho'opuka hou 'ana i ka 'ōlelo a nā loea ma ka 'ōlelo i ho'opuka mua 'ia ai; 'a'ole e unuhi 'ia ana ma ka 'ōlelo Kanaka. 'Oiai ma ka unuhi e hā'ule ai kahi mana'o, a komo hewa paha kekahi mana'o i kūpono 'ole, he ho'ā'o kēia e 'alo aku i ua pilikia nei. I kekahi manawa, he kōkua nō ho'i kēia unuhi 'ole 'ana i ka ho'ākāka a me ka hō'ōia 'ana i ka ho'opulelehua 'ana o ka'u wehewehe 'ana i nā mana'o pohihihi. A, 'oiai he mea nui ka leo o ke kanaka, he 'i'ini ko'u e lohe 'ia aku nā leo o kēia mau kumu a'u, ma o kā lākou mea pono'i i haku ai.

No laila, i ka nānā ‘ana o kākou nei i ia wā ma mua, lilo i ‘ano wānana kā Kekuewa ‘ōlelo ‘ana "Ho‘ohie ka mana‘o ke ‘ike aku / Ka Hale o Keawe, ‘o ia nō ē ka ‘oi." ‘A‘ole i ‘ike maka ka haku mele i ia hale, akā ua mahu‘i ‘ia kona kū hou ‘ana mai e ka puana o kāna mele.

A i ‘ole ia, ‘o ka lālani mua ka mea nona ke kī e wehe ai i kēia nīnau pohihihi: "Eia Hōnaunau ke kū aku nei." ‘O ua Hōnaunau nei, ‘a‘ole paha ia he ahupua‘a a he wahi la‘a, akā ‘o ka po‘e ia no laila mai.¹⁵ A inā pēlā, i ka ho‘opuka ‘ia ‘ana o ka paukū mua o kēia mele, ‘o nā ‘ohana kupa o Hōnaunau ke "kū" i ua moku nei; no lākou ka "mana‘o ulumāhiehie"; a ‘o ko lākou mana‘o ho‘i kai "ho‘ohie... [i] ka Hale o Keawe."

Eia ka‘u pahuhopu i ka hāpai ‘ana i nei mele a me kekahi o nā mana‘o wehewehe ma luna ona.¹⁶ ‘A‘ole ia ‘o ka hō‘oia a me ka hō‘ole paha i kona ‘oia‘i‘o me ka ‘ole, akā ‘o ka ho‘ākaaka ‘ana i ia mea he mele ma kona ‘ano he iwikuamo‘o no ka lāhui Kanaka Maoli. ‘O ia mea he iwikuamo‘o, he mau mana‘o kona i ho‘oka‘awale ‘ia ma ka ‘ōlelo Pelekania, akā i kūlike ma ka ‘ōlelo Kanaka, penei:

- ka mo‘o iwi e pili ai ka iwi po‘o me ka iwi kā o ke kanaka, i kū pololei ai kona kino
- ke kanaka nāna e kahu i ke ali‘i a me kona mau pono; he ‘ohana ho‘i no ua ali‘i nei
- ka ‘ohana
- he ala e hele ‘ia e kānaka
- he hana kūmau o ka nohona
- ka iwi o lalo o ke kino wa‘a; ka māhele ‘oi loa o ka hohonu, ke holo ka wa‘a

I loko nō o ke kū ka‘awale ‘ana o kēia mau mana‘o i ka ‘ōlelo Pelekania, hiki ke ‘ike ‘ia nā mana‘o nui e pili ai lākou ma loko o ke kuana‘ike o ke Kanaka. ‘O ke ko‘o kekahi, a ‘o ka

¹⁵ Mea ‘ia maila, ma muli o ka pilina hemo ‘ole o ke kupa me kona ‘āina pono‘ī, ke puka mai ka inoa ‘ohana, no‘ono‘o pū ‘ia kona ‘āina, a pēlā pū ka ‘oko‘a. ‘O Kapā‘anaokalāokeola Oliveira kekahi i kākau mai no ua mana‘o nei. Katrina-Ann R. Kapā‘anaokalāokeola Nākoa Oliveira, *Ancestral Places: Understanding Kanaka Geographies* (Corvallis: Oregon State University Press, 2014), 78.

¹⁶ Penei i kapa ‘ia ai kēia hana kālailai mele ma ka nūpepa *Ke Alakai o Hawai‘i*, i ka wā i pa‘i ‘ia ai ke mele ‘o "Aia i Honolulu Kuu Pohaku" no ka heluhelu me ka wehewehe ‘ana mai o nā loea, ‘o ia ho‘i ka lā 5 o Kēkēmapa, MH 1929.

noho 'ia 'ana e ka mana kekahi. He mea ma'a mau ka pa'a loa 'ana o kēia iwi, a aia nō ke kino ona ke ne'e a 'oni nei i 'ō, i 'ane'i. A 'ike le'a 'ia ma kēia hua'ōlelo ho'okahi ka pili pū 'ana mai o ke kanaka, ka 'āina, ka nohona, a me ka noho aupuni 'ana, kekahi me kekahi, i pa'a i ka pilina hemo 'ole.

He mau mana'o kēia e o kuokuolo ana ma o nā mele Hawai'i. 'O ka mea na'e e pili loa i ka'u e pāhola aku nei, 'o ia ho'i ko ka iwikuamo'o kīko'o 'ana mai, mai ke po'o a ka hi'u o ke kanaka, mai ka manu ihu a i ka manu hope o ka wa'a, mai uka a ke kai, a mai kekahi hanauna a i kekahi, me ka ho'omaha 'ole a me ka ho'oka'awale 'ole 'ia. No kēia kumu paha i mele 'ia ai nā 'ano kalo o ka Hawai'i he "iwikuamo'o o ka lāhui,"¹⁷ 'oiai he 'ohana kipa mau 'o Hāloa i nā papa'aina o kākou, mai kinohi mai a i kēia lā.¹⁸ A penei ho'i ka ua mea he mele Hawai'i, a me nā mana'o aloha 'āina e ho'ōla mau 'ia e nā leo mele o ka lāhui, 'o ia ho'i, e kona iwikuamo'o.

Hāpai 'ia kēia mana'o a hō'ailona paha 'o ka iwikuamo'o i ho'omaopopo ai kākou i ka mau mao 'ole o ke mele Hawai'i a me kāna mea e o ai, 'o ke aloha 'āina. A 'o ia ho'i ka mana'o nui o kēia pepa noi'i lae'ula a me ka pahuhopu o ko'u 'auamo pū 'ana i kēia hana nui 'o ka hu'e mana'o o nā mele aloha 'āina o ka lāhui Kanaka Maoli. 'A'ole nō kēia he mea hou o ka noi'i 'ana; 'o ka mea na'e e 'oko'a iki ai ka'u māhele, 'o ia ho'i ke 'ano o nā mele i maliu 'ia aku ma ke 'ano he mele aloha 'āina. Ke nui a'e nei nā mea i kākau 'ia no nā mele i noho ahuwale 'ia e ke aloha 'āina, a i kapa 'ia ho'i he mele aloha 'āina, a he mele lāhui paha. A he lua'ole ka waiwai o ua hana nei — pēlā i loa'a ai iā kākou nā hua'ōlelo akamai a Noenoe Silva, Leilani Basham, a me nā mea kākau 'ē a'e he nui. Akā, 'o kekahi hua o kēia 'ano hana, he hua paha i mahu'i 'ole

¹⁷ Kalani Meineke a me George Kahumoku, "Nā 'Ono o ka 'Āina," mele 'ia e Edith Kanaka'ole, *Hi'ipoi i ka 'Āina Aloha: Cherish the Beloved Land*, Hula Records (HS 568), 1979. LP. Mai nei mele mai ka inoa o kēia pepa noi'i, me ka mana'o ho'i e kālele aku i ka pilina ma waena o ke mele, ka 'ai, ka 'āina, ka lōina, a me ka lāhui 'ōiwi o Hawai'i nei.

¹⁸ 'Ike 'ia nō ho'i ka pili o nā mana'o a pau o ka hua 'ōlelo "iwikuamo'o" i ua Hāloa nei: he kahu 'o ia no kākou, he ala e hele mau 'ia, he mea ho'oikaika kino, he mea ho'olana wa'a, a he hana i kuluma i ka lāhui Kanaka.

‘ia, ‘o ia ke kuhihewa ‘ana ē ua hiki ke ho‘oka‘awale loa ‘ia nā mele penei: he mau mele politika a politika ‘ole; he mau mele pili a pili ‘ole i ke aloha ‘āina.

Penei paha kā Puakea Nogelmeier nānā ‘ana i nā mele i pa‘i ‘ia ma ka *Buke Mele Lāhui*, a me kona kākau ‘ana penei:

Me he mea lā, aia ma kahi o ka iwakālua mau mele ma nei puke me ka ‘ole o kahi pilina i ke aloha ‘āina — he mau mele aloha, mele ho‘ohenehene a ho‘ohanohano wale nō. ... eia na‘e, ma ke ‘ano o ke kaona o ka mele Hawai‘i, aia nō paha kekahi mau pilina o loko i ‘ike ‘ole ‘ia me ke akāka i kēia lā. He mea ia e ‘ike ‘ia aku ma o ka hana noi‘i i koe mai iā kakou.¹⁹

Ma kekahi ‘ano, ‘a‘ole kēia ho‘oka‘awale mele he mea i hana ‘ia me ka mana‘o e ka‘awale ai, akā he mea ia i kupu maila ma muli o ka pahuhopu o ka mea noi‘i mele. ‘O nā mea kākau i ‘ōlelo mua ‘ia ma luna a‘e nei, he mau ‘ōlali nō i ‘imi aku i ala e akāka ai ke kūpa‘a ‘ana o ka lāhui Kanaka Maoli ma hope o kona ‘āina a me kona Mō‘ī, ma o ka haku a ho‘opuka ‘ana i mau mele aloha ‘āina. I ka wā iā Basham mā, he mea hou ke kilokilo ‘ana i ua mau mele aloha ‘āina nei ma kēia ‘ano ku‘upau i ka noi‘i nowelo; a e ‘ole ka hāiki o ka ‘ike ‘ana ma laila, pa‘a pono ai ke kahua i maopopo le‘a ka leo i pinapina‘i ai nā mana‘o make‘e ‘āina o ku‘u lāhui. Akā, ‘a‘ole paha e ana pau ‘ia ia mea he aloha ‘āina i ka wehewehe ‘ia penei. No ka mea, e like me ka iwikuamo‘o, hiki ke lilo ke aloha ‘āina i ko‘o, i ala, a i mo‘o paha, i mea e kū pono ai ke kino ona — akā, nalo akula ka ‘ikena i loko o ka ‘i‘o pu‘ipu‘i. A, inā i hiki ke ‘ōlelo ‘ia he iwikuamo‘o ke mele, a he iwi ia i noho ‘ia e ka lolo ‘o ke aloha ‘āina, ua hiki nō ho‘i ke ‘ike ‘ia ka mana‘o aloha ‘āina i loko o nā ‘ano mele like ‘ole, ‘a‘ole wale nō ma nā mele i kuhi ‘ia he mea politika.

Pēlā ana ke ‘ano o nā mele, a me ke ‘ano o ke aloha ‘āina, e nānā pono ‘ia ma kēia pepa nei, ma o ka hāpai ‘ana i kēia mau nīnau ‘ekolu: 1) Pehea e ho‘opuka ‘ia ai ia mea he aloha

¹⁹ Puakea Nogelmeier, ‘ōlelo ho‘ākāka no ka *Buke Mele Lāhui: Book of National Songs*, LH F.J. Testa, pa‘i hou ‘ia (Honolulu: Hawaiian Historical Society, 2003), xi. ‘O ka‘u māhele kēia e ho‘ākea iki i kēia pilina aloha ‘āina.

‘āina ma kēia mau mele i mahu‘i ‘ia he pili ‘ole i ke aloha ‘āina? 2) He aha nā ha‘awina a kēia leo aloha ‘āina e hō‘ike mai nei no ka pilina o ke aloha ‘āina a me ke mele? No ka pilina o ke aloha ‘āina a me ke kuana‘ike Kanaka Maoli? 3) Pehea e kāko‘o ai kēia ‘ano mele, a me kēia ‘ano aloha ‘āina, i ko kākou ‘imi ‘ana i ka pono a me ke Ea no ko kākou lāhui a me ko kākou ‘āina kulāiwi?

E like me kā Pukui i kākau ai, ua lehulehu a manomano ka ‘ikena a ka Hawai‘i.²⁰ A ‘o ke mele a me ke kaona, he kini a lehu nō ho‘i kona mau manamana. No laila, ‘a‘ole he ho‘okahi wale nō pahu e ki‘i ai e hopu ma o kēia papahana noi‘i, akā he nui. A i kēlā me kēia lā e hala ana, nui hou a‘e ua mau pahu-hopu nei. E kani mai ana kekahi o kēia mau pahu kinikini ma nā ‘ao‘ao o ka palapala nei, a e lohe ‘ia i kona wā kūpono. Eia na‘e he koko‘olua e kā‘eke ana i ka ‘ipuka o nei hale, ‘o ia nō ‘oe ‘o nā pahu "mawaekanaka" ‘o ‘Ōpuku me Hāwea.²¹

‘Akahi. I lohe ‘ia, a i mahalo ‘ia kēia ‘ano leo aloha ‘āina, ‘o ia ho‘i ka leo "e kaohi ana i ka noho Kuokoa Lanakila ana o kona one hanau pono" ²² ma o ka ho‘omau ‘ana i nā lōina a me ke kuana‘ike o ka lāhui Kanaka Maoli. ‘O ka leo ho‘i ia e ho‘olaulaha i ko kākou kūlana kū‘oko‘a, me ka no‘ono‘o ‘ole paha; ‘oiai ua pa‘a hemo ‘ole kēia ‘ano aloha ‘āina i ka na‘au o ke Kanaka, hiki ‘ole ke ‘alo ‘ia kona puka ‘ana mai a me kona halihali ‘ia ‘ana e ka leo o ua Kanaka nei. ‘A‘ole e kani mōakaaka ana kēia leo aloha ‘āina ke lohe ‘ia, akā, he ‘ūlāleo paha kona hoalike, e pa‘ē mai ana i ka pepeiao, a lilo auane‘i i kani mumuhu e ho‘ohuoi ai ka mea nona ka pepeiao kani i kahi mana‘o nui e ho‘ouna ‘ia nei i ona lā. E like ho‘i me ka leo hula i

²⁰ Mary Kawena Pukui, *‘Ōlelo No‘eau: Hawaiian Proverbs and Poetical Sayings*, (Honolulu: Bishop Museum Press, 1983), 309 helu 2814.

²¹ Samuel M. Kamakau, "Ka Moolelo o Hawaii Nei," *Ka Nupepa Kuokoa*, 23 Kepakemapa 1865, 1; "He Makana," *Ka Nupepa Kuokoa*, 26 ‘Ianuali 1867, 3.

²² "Ke Aloha Aina: Heaha Ia?" *Ke Aloha Aina*, 25 Mei 1895, 7. ‘A‘ole i pūlima ‘ia kēia mo‘olelo, akā mana‘o ‘ia na ka Luna Ho‘oponopono ia o ka nūpepa, ‘o ia ho‘i na Joseph Nāwahīokalani‘ōpu‘u.

loa‘a ai ‘o Pele, ka mea i lilo i pulakaumaka (pulakaupepeiao paha) nona a i ho‘ouna ‘ia e Kanikawī a me Kanikawā, nā akua o Lohi‘auipo i Hā‘ena, pēlā e ho‘olā‘au ai kēia ‘ūlāleo pai Kū‘oko‘a iā kākou e hahai i kona kani a loa‘a ke kumu, he aloha ‘āina. ‘O ka le‘ale‘a ka mea e ‘ume‘ume ‘ia ai kākou e kēia po‘e mele, akā he mana nō ho‘i kona i hiki ke ho‘okama‘āina hou i ke Kanaka i ke ala i alahula ‘ia i ka meheu o nā kūpuna, ke ho‘opa‘a hou iā ia i ka ‘ike e kū ai kona Lāhui, a ke alaka‘i ho‘i iā ia i ka waele ‘ana i ala hou e ola ai ka pulapula e hele ma hope ona. Ma o kēia papahana e ‘ike lihi ‘ia ai kēia ‘ano mana — ke ea²³ ho‘i — e ola nei i ka iwikuamo‘o aloha ‘āina o ke mele Hawai‘i.

‘Alua. I hu‘e ‘ia, a i ho‘oma‘ama‘a hou ‘ia, ka hana no‘eau o ka wehewehe mele a mo‘olelo paha, i ‘auamo ‘ia a i ho‘oholomua ‘ia e nā loea mele a me nā pa‘a mo‘olelo o ke au i hala, ‘o ia ho‘i ‘o Poepoe, Kuluwaimaka, Kamakau, Wise, a pēlā aku, a i ho‘omau ‘ia e nā pulapula a lākou, e Pukui, Charlot, Johnson, Silva, Basham, Lopes, a me de Silva kāne. ‘O kēia lōina kālai mana‘o, he kuamo‘o ia i pili loa kona ‘ano i ke kuana‘ike a me ke a‘o o nā Kānaka nāna i hele mua i kona loa. ‘Oiai he mea nui ka hua i loa‘a ma o ka wehewehe mele a mo‘olelo paha, ma kekahi ‘ano, mea ‘ole ia ke no‘ono‘o ‘ia ke ala i hiki aku ai i ka pahuhopu. Ma o ka hele like ‘ana o kākou pulapula i ia ala like i waele mua ‘ia e nā loea o ka wā i hala, pēlā kākou e ho‘oma‘ama‘a ai i kēia hana no‘eau. Pēlā ho‘i e ho‘āla ‘ia ai i loko o kākou ke ‘ano o ke kuano‘o ‘ōiwi, ka wehewehe pono, ka ‘ike ho‘omaopopo, a me ka mauili o ko kākou Lāhui

²³ Piha maila kēia wahi hua ‘ōlelo a hanini maila nā mana‘o ona he nui hewahewa, ‘o ia nō ‘oe ‘o Kūlanihako‘i. Ma hope mai ho‘i ko‘u nānā pono ‘ana i kekahi o ua mau mana‘o nei ona, ‘o kekahi paha ke kuhi ‘ana a ka po‘e kālai mana‘o politika i ia mea he *resurgence*, e kū hou ai nā lāhui ‘ōiwi i ko kākou mau ‘āina hānau pono‘ī.

Kanaka Maoli Kū'oko'a.²⁴ 'A'ohe ka'akepa e kau ai i loa'a kēia hua; 'a'ole nō hiki ke kau i ke ala i laha iā ha'i. E like me kā Poepoe i wehewehe ai no ke pa'i 'ana i nā inoa makani a Pele i kāhea ai no Lohi'au ipo:

... he kulana panoonoo no ia o ka moololo; aka aole hiki i ka mea kakau ke alo ae i keia haawina, no ka mea, ua hookumuia keia moololo mamuli o ka manao ana o ka mea kakau e pau pono ana na mea a pau — ke au-nui a me ke au-iki — o keia moololo, no ka pomaikai o ka hanauna hou o Hawai'i nei ma keia hope aku.²⁵

Wehewehe maila 'o Noenoe Silva i ka waiwai o nā inoa o ua mau makani nei, a me ko lākou mau 'āina, ma nā 'ano like 'ole: he a'o hua 'ōlelo ia; he mana ia, i kāhea a ho'oulu a'e ai ho'i i nā makani; he hō'ailona ia no ka na'au o ke kanaka; he pō'aiapili ia e 'ike ai kākou i ko kākou wahi e kū nei; a ia mea aku nō.²⁶ Eia kekahi:

More important, studies of our kūpuna's literature bring us closer to understanding their worldviews (see Wong, 2006) and, thus, to decolonizing our minds and actions, which will lead to enhancing our collective well-being. Treating this literature seriously through analysis and critique represents one facet of re-viewing our recent past through the intellectual work of our recent ancestors.²⁷

No laila, he 'elua paha mana'o o kēia "kulana panoonoo" a Poepoe i kuhi ai: he ho'omana'o ia i nā inoa o nā makani a me ka 'āina ('o ke au iki paha); a he a'o ho'i i ke kuana'ike Kanaka Maoli ma o kona ha'i mo'olelo 'ana ('o ke au nui ho'i). Eia au ke ho'ohuoi nei i kolu o ua

²⁴ 'O ka'u e wehewehe hemahema nei, 'o ia ho'i: *Conducting literary criticism in the same manner as our kūpuna not only serves to continue the practice developed by them; it also stimulates within us the same patterns of thought, analysis, cognizance, and 'ōiwi consciousness that were naturally a part of their work, thus teaching our psyche to "be more Hawaiian".*

'O ka hemahema ho'i o ka'u wehewehe 'ana i kēia mana'o ma ka 'ōlelo Kanaka, he hō'ōia nō ia i ka'u e wehewehe nei, 'ōiai ma'a 'ole kēia wahi kupu'eu i ka 'ōlelo e pono ai ka mana'o e 'upu a'e ana. Aia a 'apo hou 'ia kēia 'ano 'ōlelo, a laila e ma'a hou ai kēia 'ano no'ono'o ma ke 'ano a me ka 'ōlelo i kū i ke Kanaka Maoli.

²⁵ Joseph Moku'ōhai Poepoe, "Ka Moololo o Hiiaka-i-ka-Poli-o-Pele," *Kuokoa Home Rula*, 24 'Apelila 1908, 1.

²⁶ Noenoe Silva, "E Lawe I Ke Ō: An Analysis of Joseph Mokuohai Poepoe's Account of Pele Calling the Winds," *Hūlili: Multi-disciplinary Research on Hawaiian Well-Being* 6 (2010): 243-44.

²⁷ Ibid, 254.

kūlana nei, ‘o ia ho‘i, i pili ke ‘ano o ko kākou wehewehe mele a mo‘olelo paha me ko ka loea, ‘oi a‘e nō kona kūlana he hemo kolonaio a he ho‘omau Ea.

‘O nā pahu ‘elua kēia e alaka‘i mai nei i kēia papahana, akā he ho‘okahi ke kani o lāua. ‘O ke kani ohohia ia no ka nani lua ‘ole o kēia iwikuamo‘o Hawai‘i. Kani ka pahu mua no ke aloha ‘āina i lilo i lepo momona, kahi e kupu kinikini ai nā ‘ano mele like ‘ole o ka Lāhui Kanaka Maoli; kani ka lua o ka pahu no ka lōina kuano‘o ‘o ka wehewehe mele, ka mea i lilo i ala e ma‘a ai iā kākou ka ‘ike ho‘omaopopo o nā Kānaka i hele ma mua. ‘O ka puana e ha‘i ‘ia nei, ‘o ia ho‘i, ua lawa au. Ua lawa i ka leo ha‘aha‘a o ke aloha ‘āina e halihali ‘ia nei i nā mele ho‘ole‘ale‘a o ko‘u lāhui. Ua lawa ho‘i i ka hua ‘ōlelo a me ka lōina wehewehe o ko‘u mau kumu ‘imi noi‘i. Mai kuhihewa, e ka mea heluhelu, ‘eā. ‘A‘ole kēia he ‘ae minamina i ka mea i loa‘a, me ka mana‘o ua emi mai kona waiwai, ‘a‘ole loa. ‘O ke kumu e lawa ai kākou i kēia ‘ai, ‘o ia ho‘i ka palena ‘ole o kona kamaha‘o. E pau ‘ole ana i ke ana ‘ia e kēia papahana, e kēia Kanaka, e kēia hanauna ho‘i. I ka wā e mana‘o ai ua hele a malo‘o ka pūnāwai, e ho‘opihapiha hou ‘ia a piha pono. No laila au e ‘ōlelo nei, ua lawa au. A, ma ka ho‘omaopopo ‘ana i ka nui launa ‘ole o ka waiwai i ili mai iō kākou nei, ma laila e lawa ai kākou, a ma laila ho‘i e mau ai ke Ea Kū‘oko‘a o Hawai‘i nei.

Kīpapa ‘ia ka Iwikuamo‘o o Kēia Pepa Noi‘i Lae‘ula

‘O ia nō nā pahuhopu o nei papahana; eia ke ala e hiki aku ai. ‘Oiai he kuamo‘o kēia i ho‘omoe pono ‘ia e nā mea ho‘ona‘auao i hele ma mua o‘u, e hahai ana nō kēia i kā lākou i hana mua ai, a e like a like ana paha kekahi o nā pi‘ina, nā ihona, a me nā o‘io‘ina o ko mākou mau ala ‘imi na‘auao. E ‘oko‘a iki ana nō na‘e kekahi o nā ke‘ehina: nā kumu, nā ki‘ina hana, a me nā hua o ua ala nei. Eia nā alaka‘i ‘elua a‘u e hahai ai, i hele like ‘ia ka meheu o nā mea kākau na‘auao i hele mua.

‘Akahi, ma ka ‘ōlelo makuahine e mālama ‘ia ai kēia papahana, a e kūlia ana kēia i ka wehewehe ‘ana i nā mana‘o e nunenune ‘ia ma ua ‘ōlelo nei a ka Lāhui. ‘Oia i ma ka ‘ōlelo nō kākou e ho‘omaopopo ai i kā kākou e ‘ike ai, a ma ka ‘ōlelo nō ho‘i e no‘ono‘o ai no ka wā e hiki mai ana a me ke Ea ‘ana mai o kekahi au hou, he mea nui ka hāpai ‘ana i kēia kālailaina politika ma ka ‘ōlelo Kanaka. Ma kekahi ‘ao‘ao, pēlā e pili hou ai ka ‘ōlelo i wali i nā kūpuna me nā pilikia nui a kākou e kākepakepa nei i kēia au, a pili hou kēia mau ala o ka no‘ono‘o i ke Kanaka ho‘okahi a i ka lāhui Kanaka Maoli.²⁸ A, ma kekahi ‘ao‘ao nō ho‘i, ma o ka ho‘oku‘i ‘ana i kēia ‘ōlelo me nā mana‘o nui politika i ma‘a i kēia mea kākau ma ka ‘ōlelo a ka haole, ma laila e ‘ike le‘a ‘ia ai ka launa me ka launa ‘ole o ua mau mana‘o nui nei. ‘O ka hopena, he kūlia nō ho‘i i ka hāpai ‘ana i nā mea waiwai o ka Hawai‘i i mua, ‘a‘ole ‘o ke kuapo wale ‘ana nō no ka ‘ike a ka maka.²⁹

‘Alua, ‘oia i ‘o ke mele ka iwikuamo‘o o nei papahana, ‘o ia ana nō ka mea e nānā a maliu mua ‘ia akula i ka ho‘omaka ‘ana o kēlā me kēia mokuna, a i mea e alaka‘i ai i ke ‘ano o ka no‘ono‘o me ka wehewehe mana‘o. E like me kā Poepoe i hō‘ike mai ai, ma ke mele e loa‘a ai ka Moolelo Kahiko o ka Lāhui Kanaka Maoli:

Ua piha ko kakou mau mele me na hoonupanupa ana a ia mea he aloha; piha me na keha ana no na hana koa a wiwo ole a ko kakou poe ikaika o ka wa kahiko; ka lakou mau hana kaulana; ko lakou ola ana ame ko lakou make ana.³⁰

Ma laila nō ho‘i e loa‘a ai ke kālaimana‘o o kēia Lāhui, ‘o ia ho‘i ko kākou *philosophy* a me ka *theory*. No laila, ‘o nā ki‘ina like ‘ole o kēia hana nui nei, e nānā a maliu mua aku ana i nā mele,

²⁸ Ngūgĩ Wa Thiong’o, *Decolonising the Mind: The Policies of Language in African Literature* (Portsmouth: Heinemann, 2005), 28. Wahi a ia nei, ke ho‘oka‘awale ‘ia ka ‘ōlelo e no‘ono‘o ai ke Kanaka me ka ‘ōlelo āna e hui ai me kona kaiāulu, me he mea lā, ua ho‘oka‘awale ‘ia ke po‘o a me ke kino o ke Kanaka, a noho nō i ‘elua ao ‘oko‘a.

²⁹ I kekahi manawa, he launa ‘ole nō, a i ‘ole he ho‘olalau paha ka‘u ho‘ā‘o ‘ana e unuhi i kēia mau mana‘o ma ka ‘ōlelo Hawai‘i. Inā pēlā, e ka mea heluhelu, e ho‘okomo ‘ia ana nō ho‘i ka ‘ōlelo haole, i mea e akākā le‘a ai ka‘u e no‘ono‘o nei. Ke ‘olu‘olu, e ahonui mai nō i kēia keiki a‘o ‘ōlelo Hawai‘i.

³⁰ Joseph Moku‘ōhai Poepoe, "Moolelo Hawaii Kahiko," *Ka Nai Aupuni*, 1 Pepeluali 1906, 1.

a me nā hua ‘ōlelo o nā mele, a e hāpai like ana ho‘i i ia mea he mele ma kona ‘ano he kumu e a‘o mai ana i kāna pulapula i ka ‘ike a me ke kuana‘ike o kona lāhui.

‘Ano like kēia mana‘o me kā Leilani Basham i wehewehe mai ai ma kāna palapala noi‘i lae ‘ula, ‘o ia ho‘i:

... ‘o nā mele nō ka mea nui, ‘o ka piko ho‘i o kēia palapala nei, no ka mea, ma nā mele nō e lohe ‘ia ai kekahi o nā leo o nā kūpuna o ia au. No ia kumu, ‘o nā mele nō ka mea e alaka‘i ana i kēia mo‘olelo.³¹

Hō‘ike nō ho‘i ‘o ia nei i kona mana‘o e pa‘i i kekahi mele lāhui i ka ho‘omaka ‘ana o kēlā me kēia mokuna o kāna pepa, me ka paipai pū ‘ana i ka mea heluhelu e ho‘opuka aku i nā hua ‘ōlelo o ua mau mele nei, ma o ka heluhelu a me ke oli ‘ana paha. Wahi āna,

... ma ia heluhelu ‘ana a ma ia oli ‘ana, pēlā nō e kani a e lohe ‘ia ai ka leo o nā kūpuna. ‘O ka‘u mea e kākau ai, he mana‘o kāko‘o nō ia i ka leo o ke mele a a [pn] he kōkua i ka ho‘omaopopo ‘ana aku i nā kumumana‘o o nā mele, ka pō‘aiapili, a me ka hana i mele ‘ia ma loko o nā mele.³²

‘O nā mele nō ho‘i ke alaka‘i i kēia pepa nei, a pēlā pū me nā leo wehewehe o nā kūpuna, nā leo ho‘i e ō mau mai nei ma nā nūpepa o nā makahiki mua o ke kenekulia iwakālua, kahi a nā loea mele o ia wā i wehewehe maila i ko lākou mau mana‘o ma luna o nā mele kahiko a me nā mele o ua au nei, i ‘ike ‘ia e ka lehulehu.

‘O kēia mau leo wehewehe, ‘o ia nō ke kumuhana o ka Māhele I o nei pepa. ‘Ano nui nā wehewehena mele i haku a pa‘i ‘ia e nā nūpepa o kēlā wā, a he mau inoa kama‘āina kekahi o nā mea kākau, e la‘a: Joseph Moku‘ōhai Poepoe, J.P. Kuluwaimaka, David Malo Kupihea, Rev. N.B. Nalimu, a pēlā aku. Ma muli na‘e o ka haku ‘ia ‘ana o ko lākou mau mana‘o ma ka ‘ōlelo makuahine o ka ‘āina, ‘a‘ole paha i nānā pinepine ‘ia e nā mea ‘imi noi‘i mele o ke

³¹ Leilani Basham, "I Mau ke Ea o ka ‘Āina i ka Pono: He Puke Mele Lāhui no ka Lāhui Hawai‘i" (Palapala Noi‘i Lae ‘Ula, Ke Kulanui o Hawai‘i ma Mānoa, 2007), 4.

³² Ibid.

kenekulia i hala aku nei. Pili kēia hanana i kā Noenoe Silva i hāpai ai no ka ho‘onalolalo ‘ia ‘ana o ka ‘ike Hawai‘i i kākau ‘ia a pa‘i ‘ia ma nā nūpepa — a me nā lima nāna i kākau — ma muli o ka ho‘ōki ‘ia ‘ana o ka leo Hawai‘i e ka ho‘okolonaio. ‘Oiai ua hiki ‘ole i ka hapanui o nā Kānaka Maoli ke heluhelu i nā mea i kākau ‘ia ma ka ‘ōlelo Hawai‘i i ke kenekulia iwakālua, ho‘opoina ‘ia akula nā mea kākau na‘auao o ia wā, nā Kānaka i kākau no nā ‘ano kumumana‘o like ‘ole me ke akamai — no ke kālai ‘āina, ke kuana‘ike, ke kāmāwai, ka mo‘omeheu, a pēlā aku nō. A, ‘oiai ua ho‘onui ‘ia nā mea i kākau ‘ia ma ka ‘ōlelo haole e ka po‘e haole, no ke kālailai a me ka ‘a‘apo ‘ana o waho i ko kākou ‘ike, ua kū ia mau puke ‘ōlelo haole i ka moku, a ho‘opoina ‘ia a‘ela nā ‘ōlelo waiwai i pa‘a ma ka ‘ōlelo makuahine.³³ No laila, ma ka Māhele I o kēia pepa, e hō‘ili‘ili ‘ia ana kekahi o nā wehewehena mele i ho‘opuka ‘ia e nā loea mele o ke kenekulia iwakālua, a e ho‘ohui ‘ia ana nā mana‘o nui o loko o laila, i ‘ike lihi ‘ia ke ‘ano o ka wehewehe mele a nā kūpuna (Mokuna 1), a i maopopo pono kona kākō‘o a ho‘oulu ‘ana i ke Ea ‘ana mai o ka lāhui (Mokuna 2).

He hana ko‘iko‘i a waiwai kēia, akā ma kekahi ‘ao‘ao, he kākō‘o nō ho‘i ia i ka hana nui a‘e a kākou, ‘o ia ho‘i ka ho‘omaopopo piha ‘ana a me ka ho‘omau ‘ana aku i nā mele Hawai‘i. Inā kākou e pili pono ai i ka ‘āina, ka lāhui, a me ka lōina o kākou po‘e Kānaka Maoli, i loa‘a ai ke Ea Kū‘oko‘a, e ‘ike nō ho‘i kākou i ke au nui a me ke au iki no nā mele a kākou e pūlama a e hāpai pū nei. Ma ‘ane‘i nō ho‘i e ‘oko‘a ai ko‘u ala o ka hele ‘ana, ‘oko‘a nā hana ‘imi noi‘i a kālailai a nā ‘ōlali akamai i wehewehe mua mai i ke aloha ‘āina i puana ‘ia ma nā mele Hawai‘i. ‘O ka hapanui o ua mau kālailaina ala, he pili koke nō i nā mele i kapa ‘ia he mele lāhui a he mele aloha ‘āina ho‘i. ‘O ka‘u na‘e, ‘o ia ka ‘imina i ke aloha ‘āina e puka mai ana mai nā mele i mana‘o ‘ole ‘ia he pili i ka politika.

³³ Noenoe Silva, "E Lawe I Ke Ō: An Analysis of Joseph Mokuohai Poepoe's Account of Pele Calling the Winds." *Hūlili: Multidisciplinary Research on Hawaiian Well-Being* 6 (2010): 238.

No laila, ma ka Māhele II o ka palapala nei, e nānā pono 'ia ana kekahi mau mele i laha a i mahalo 'ia no ka nani, ka nahenahe, ka le'ale'a, a me ke aloha o loko o laila. A, e kuhi 'ia ana nō nā mana'o aloha 'āina i halihali 'ia e iala. No ka nui launa 'ole o nā mele i hiki ke komo ma kēia pō'ai, a no ko'u makemake e 'imi i nā pilina aloha 'āina i ulu a'e ma waena o kekahi mau mele, e ho'ohui 'ia ana 'ekolu "lāhui mele"³⁴ no kēia māhele wehewehe: nā mele māka'ika'i (Mokuna 3), nā mele ho'oipoipo (Mokuna 4), a me nā mele i haku 'ia no nā 'ono o ka 'āina a me ka 'ai 'ana (Mokuna 5).

I ka Mokuna 3, e nānā 'ia ana nā kūlana a me nā kuleana o ke kama'āina a me ka malihini, ma o ka lāhui mele māka'ika'i. Hāpai pū 'ia ke 'ano o ia māka'ika'i 'ana o ka po'e Kānaka Maoli ma ko kākou pae 'āina pono'i, a e ho'okūkū 'ia ana nō ho'i me ke 'ano māka'ika'i e kū nei i kēia pae 'āina. E hō'ike mai ana kēia mau mele i kekahi ala e hui like ai ka Lāhui, mai Kumukahi a i Lehua, 'o ia ho'i, ma o ka 'ike pono 'ana o kākou i ko kākou mau kulāiwi pono'i a me ka mālama pono 'ana i nā kuleana o ke kama'āina. Mai laila mai e ulu ai a pono ke kipa a me ka ho'okipa 'ana o kākou, kekahi i kekahi, i pili ai nā 'āina a me nā kupa o Hawai'i nei.

'O ka lāhui mele ho'oipoipo ka mea e piha ai ka Mokuna 4, i no'ono'o hou 'ia ai ko kākou pilina me ka 'āina. 'A'ole wale nō ia he kupuna, he makua, he kaikua'ana a he ali'i no kākou, akā, e like me ka mea i hāpai 'ia ma kēia mau mele, he ipo nō ho'i ia no kākou po'e Kānaka. I akaka maila nei mana'o, e nānā 'ia ana ka pilina o ke mele ho'oipoipo me ke mele

³⁴ Leilani Basham, "Ka Lāhui Hawai'i: He Mo'olelo, He 'Āina, He Loina, a He Ea Kākou," *Hāhili: Multidisciplinary Research on Hawaiian Well-Being* 6 (2010): 37-72. Ma kēia mo'olelo e wehewehe ai 'o Basham i ke 'ano o ka Lāhui he mo'olelo ia, he 'āina, he loina, a he ea, a no laila, ho'ohoa 'ia ko kākou no'ono'o 'ana he hui kanaka wale nō ia mea he lāhui. Ma ua mo'olelo like nei nō, wehewehe 'ia maila ka mana'o o ka hua 'ōlelo "lāhui" i kākau mua 'ia e Pukui, Elbert, a me Andrews: ua pili nō i ka manawa, a ua loli nō i ke au 'ana o ka manawa. No ka huina kanaka nō ho'i, "he huina kanaka nō kēia ma lalo o ka malu o kekahi Ali'i a Mō'i paha i 'oko'a me ka huina kanaka e ho'omalū 'ia ana e kekahi Ali'i a Mō'i hou aku." (40) Pēlā pū kēia mau huina mele a'u e hō'ākoakoa mai ana — ua ho'ohui 'ia no ho'okahi wā a me ka ho'okō 'ana i ho'okahi pahuhopu; 'oko'a nō paha ka hui 'ana ma kekahi lā 'oko'a, a ma lalo o ka malu o kekahi haku 'oko'a.

ho‘āeae, kekahi *‘āina aesthetic* i puka ma nei mau mele, ka pilina o ke mele ho‘oipoipo me nā mele lāhui o ka makahiki 1895, a me ke kū ‘oko‘a ‘ana o ka mana o ia mea he ‘āina. Ma o kēia kauno‘o ‘ana, e ho‘āla hou ‘ia ana nā pilina aloha a pau o kākou — me ka ‘āina, me ka ipo, a me ka ‘ohana pū kekahi.

He lū‘au nō ka panina o kēia hui ‘ana o kāua ma ka maka uila kāpala pepa, ma o ka lāhui mele ho‘onu‘u o ka Mokuna 5. He lāhui mele le‘ale‘a wale kēia, akā he mau ha‘awina ikaika nō ko laila. No kēia papahana, e kākepakepa ana kāua no ka pili ‘ana mai o kākou Kānaka Maoli ma o ka ho‘oulu ‘ana, ka hopu ‘ana, ka ho‘omākaukau ‘ana, a me ka haupa pū ‘ana i ka mea ‘ai. ‘A‘ole nō ho‘i e nele ka mahalo ‘ana i ka pilina o ka ‘ono o ka i‘a me ka ‘olu o ka huapala.

I iwikuamo‘o kēia i akāka ai ka mau ‘ana o ke aloha ‘āina ma nā mele like ‘ole a me nā hana like ‘ole o kona Lāhui Kanaka Maoli, a i mau ai ho‘i ke Ea ‘ana o ka ‘āina.

MĀHELE I: HE MO'OKŪ'AUHAU NO KA NOI'I MELE A ME KE EA

MOKUNA 1

E NĀNĀ I KE KUMU: NO KA LOINA WEHEWEHE MELE HAWAI'I

E Ku'u Tūtū

Aloha au i ku'u tūtū lā
I ka nui lokomaika'i
E lohe mau 'ia ana lā
Kona leo heahea

'O ka holokū kalakoa lā
Ka mu'umu'u lima nui
Ka hainakā lei kilika lā
'O kona wehi mau ia

'O ka humu kapa pohopoho lā
Ka ulana i ka pāpale
'O ke kui lei pua 'ala lā
A 'o ia kona makemake

Aia ma kona lumi lā
He noho paipai nui
He mea ho'oluliluli lā
I kāna lei mo'opuna

Ha'ina mai ka puana lā
No ku'u tūtū aloha
E lohe mau 'ia ana lā
Kona leo heahea¹

He mele "ma'alahi" a "auli'i" paha kēia i haku 'ia e 'elua wāhine i kaulana loa i ka haku
'ana i mau mele nahenahe a 'olu'olu ho'i. He nui hou aku nō na'e kona waiwai. Ma ona lā e
ho'ākāka 'ia ai ka nohona a me ke alo o kahi tūtū wahine, i ho'omaopopo le'a a aloha nui 'ia e
kāna mo'o. Pēlā pū ke akāka 'ana mai o ka 'ike e pono ai kēia pilina o ka tūtū a me ka

¹ Mary Kawena Pukui a me Maddy Lam, "E Ku'u Tūtū," mele 'ia e Leinā'ala Haili, *No ka Oi*, Makaha Records (MS-2051), 1967, LP.

mo'opuna, a e mau aku ai ho'i ka 'ikena a me ka nohona o ke kupuna ma o kāna pulapula. 'O ia ho'i: ka lohe 'ana i kona leo, ka 'ike 'ana i kona mau "wehi" ma'amaui, ka ho'omaopopo 'ana i nā hana i puni ai 'o ia, a me ka ho'okama'āina i kahi ona i noho ai. Pēlā e ho'okama'āina ai i ke kupuna hi'ialo o kākou, i 'ike pono ai i ke 'ano o kona nohona, kona kuana'ike, kona mau lawena, a me kāna 'ōlelo kekahi.

'A'ole i 'oko'a loa ka ho'okama'āina 'ana i nā kūpuna hi'ikua, a pēlā pū me nā lōina o ko lākou nohona kauno'o a kākau nō ho'i. 'O ke ala wale nō e hiki ai i mua o lākou, 'o ia ka mea i 'oko'a. Ma kahi o ka 'ike maka 'ana aku i ka nohona o ua mau kūpuna nei, 'o ka heluhelu a me ke kālailai mana'o ka mea e a'o ai a kama'āina. A ma ka 'ele'ele o ka 'īnika a me ke ke'oke'o o nā 'ao'ao lahilahi o ka nūpepa e kama'āina ai. E like me kā Noenoe Silva i kākau ai no Joseph Poepoe a me kāna wehewehe 'ana i nā mo'olelo a me nā mele o ka Lāhui Kanaka Maoli:

Unlike some early Hawaiian writers, Poepoe was not primarily concerned with explaining the old language and culture to foreigners, not even to defend them. Like a more modern-day Kamakau or Kānepu'u, he wanted to teach the younger Kanaka generations about the genius and artistry of their own ancestors. He knew, whether or not they knew it, that they needed to know who they were through knowing our people's traditions.²

Pālua paha kēia ho'omaopopo 'ana o kā Poepoe mā mau pulapula, pālua ho'i ka waiwai e loa'a. 'O kekahi, 'o ia ka ho'opa'a 'ana i nā mo'olelo, nā mele, nā lōina, a me nā mea kūmau 'ē a'e o ka nohona Kanaka Maoli i wehewehe 'ia e nā mea kākau na'auao o ka wā ma mua. Ma o ka heluhelu a me ka ho'opuka hou 'ana, pa'a nō ua mau mea waiwai nei, i kahua no ka 'ike o kēia Lāhui. A 'o kekahi ho'i, 'o ia ke a'o 'ana a me ka ho'opili 'ana aku i ka lōina wehewehe mele a mo'olelo paha i ho'okumu mua 'ia e nā loea i waele mua maila i kēia ala ho'ona'auao a kākou e kūo'e nei.

² Noenoe Silva, *The Power of the Steel-Tipped Pen: Reconstructing Native Hawaiian Intellectual History* (Durham: Duke University Press, 2017), 186.

Inā pēlā, ‘eā, ‘a‘ole wale nō ka ha‘i mo‘olelo a me ka ho‘olaha mele ‘o ka pahuhopu a ua mau loa nei. Akā, ‘o ke kuleana nui a lākou i ‘auamo ai, ‘o ia ho‘i ka ho‘oma‘ama‘a ‘ana mai iā kākou po‘e heluhelu i ke ‘ano o ke kālai mana‘o a me ka no‘ono‘o ‘ana o ka po‘e Hawai‘i kahiko. ‘O ka mau ‘ana aku o keia kuana‘ike i nā mamo a me nā pulapula a ko lākou po‘e kūpuna, ‘o ia paha ka pahuhopu nui. Ma o ka wehewehe ‘ana mai e ho‘okama‘āina ai kākou i nā mele, nā mo‘olelo, a me nā mo‘okū‘auhau o ko kākou po‘e kūpuna, a he waiwai maoli ko laila. ‘O i loa na‘e ke ho‘omaopopo a ho‘opa‘a kākou i ke ‘ano o kēia hana, ‘o ia ho‘i ka no‘ono‘o, ke kālailai, a me ka wehewehe ‘ana i ko kākou mo‘olelo, no ka mea, ma laila e ‘ike ‘ia ai ke kuana‘ike kū‘oko‘a o ka Lāhui Kanaka Maoli, a ma laila ho‘i e ‘a‘apo ‘ia ai e kākou, a pa‘a ma ka na‘au a me ka waihona no‘ono‘o. Ke pa‘a ho‘i, ua hō‘alu‘alu ‘i‘o ‘ia nō nā kaula ‘i‘i o ka ho‘okolonaio.

I maopopo ho‘i ‘a‘ole wale nō ma ke kākau a me ke pa‘i ‘ana i ka mo‘olelo e ola ai ka ‘ike a me ka lōina Hawai‘i; a i maopopo nō ke kahua kālai mana‘o a kēia wahi mea kākau e ho‘opa‘a hou nei, e hāpai ‘ia ana ma nei mokuna he ‘elua mo‘olelo wehewehe mele i ho‘opuka ‘ia i nā makahiki mua o ke kenekulia iwakālua. ‘O ua wā nei nō ka hopena o ke au i puka pinepine ai nā mana‘o a me ka ‘ikena a ke Kanaka Maoli ma kāna ‘ōlelo pono‘ī. No laila, ‘o kēia mau mo‘olelo wehewehe mele, he hua ia na nā loa i hele mua, na lākou nō i ho‘okumu i kēia lōina kākau o ka Lāhui Kanaka Maoli. A ‘o ka ‘oene nō ho‘i paha ia, no lākou mai nō nā ‘ohā hou e kanu ‘ia i ka ‘āina momona. Eia nā mo‘olelo ‘elua a kāua e kaunu pū ai: "Moolelo Hawaii Kahiko," na Joseph Moku‘ōhai Poepoe; a me "Aia i Honolulu Kuu Pohaku," i hui ai

nā loea he 'eono no ka wehewehe pū 'ana³. Mai laila mai ka mo'okū'auhau a me ka iwikiuamo'o o kēia hana kākepakepa a ka po'e Kānaka Maoli; mai laila mai nō paha e pa'a ai ko kākou Na'auao Kū'oko'a.⁴

Joseph Moku'ōhai Poepoe - "Moolelo Hawaii Kahiko"

'A'ole paha hiki ke 'auamo i ke kuleana 'o ka wehewehe mele, a me ka wehewehe 'ana i ka waiwai o ia mea he mele, me ka ho'olono 'ole 'ana i ka leo na'auao o J. M. Poepoe, a me kāna i ho'omau aku ai ma ka "Moolelo Hawaii Kahiko." Ua pa'i 'ia kēia mo'olelo ma ka nūpepa *Ka Na'i Aupuni* mai Pepeluali a i Nowemapa, 1906, ma lalo o kona inoa Hawai'i, a me ka inoa Pelekania 'o "Ancient History of Hawaii." A, 'oiai ho'i, he palapala nō kēia e ho'olaha aku ana i ka mo'olelo o Hawai'i nei, "i mea e pulamaia e na Opio Hawaii,"⁵ 'ike koke 'ia kona 'ano kū ho'okahi, he mo'olelo i ha'i 'ia a i ho'omaopopo 'ia *ma o nā mele Hawai'i kahiko*. I kona ho'olauna mua 'ana i kāna papahana, ma ka paukū mua loa ho'i, wehewehe maila 'o Poepoe: "Ua pili keia Moolelo i ko Hawaii nei 'Ancient History,' elike me ia i hoikeia *ma na mele ame na kuaubau* a ka poe kahiko."⁶ A ma ia hope mai, lilo loa a'ela ka hapanui o kā ia nei kūka'i 'olelo i ka ho'ākea 'ana i nā mana'o a me nā 'olelo kahiko i waiho mai i nā mele kahiko. No laila, i kēia mo'olelo, ke wehewehe nei 'o Poepoe i nā mele a me nā mo'olelo i maopopo ia i ka

³ E komo ana nō ho'i 'elua mo'olelo wehewehe mele hou aku, ke lele aku kēia mea kākau i ka Māhele 'Elua, kahi e kālailai aku ai i nā mele alaka'i o kēia papahana. 'O ua mau mo'olelo 'elua lā, 'o ia ho'i 'o: "Ka Moolelo o Hiiaka-i-ka-Poli-o-Pele," na Poepoe, a me 'elua mo'olelo nūpepa i kapa 'ia 'o "Ke Mele ame ke Kaona o ia Mele i Hakuia," na Kilau Pali. Na kēia hope aku paha e ho'oulu hou i mau mana'o o loko o laila, i māhuahua ai nei mokuna o ka papahana.

⁴ Penei ka'u no ka *intellectual sovereignty* i hāpai a paipai 'ia e Chadwick Allen, Robert Warrior, a pēlā aku. Ma ka hopena nō o kēia mokuna e nānā pono 'ia ai.

⁵ Poepoe, "Moolelo Hawaii Kahiko," 1 Pepeluali 1906, 1.

⁶ Ibid. Na'u ke kālele.

hanauna hou; ke ho'ākāka nei nō ho'i 'o ia i ke kuamo'o 'imi na'auao a kākou pulapula e kau aku ai.

'O kā Poepoe 'ōlelo mua iā kākou, he hō'ōia ia i ka waiwai a me ka hiwahiwa o nā mele Hawai'i, a me kona minamina 'ana i ua mea ho'oheno nei. Kuhi ana 'o ia i nā mea i puana 'ia i ke mele, 'o ia ho'i ka "hoonupanupa" a ke aloha, nā "hana koa a wiwo ole a ko kakou poe ikaika," ke ola a me ka make o ka po'e hanohano o ka wā ma mua, a me nā "mahele ike" o ka lāhui. A 'o kona minamina 'ana i kēia mea he mele, he pālua ia. Ma kekahi 'ao'ao, he aloha pau 'ole ia, a he 'i'ini nui e mālama a ho'omau aku i kona waiwai. A ma kekahi, penei i wehewehe 'ia ai:

O ka mea i paa a i loa a i ka mea kakau, e paa ana ia; aka, o ka mea i loa ole a i paa ole iaia, na ka nalowale aku ia. A he nui hoi ka minamina no ka nalowale aku o kekahi mau mea ano nui iloko o ka ole mau loa.⁷

Ma kēia 'ano 'ōlelo kākou e 'ike ai i ke kumu e ho'opa'a pono ana 'o Poepoe — a me kona mau hoa kākau mo'olelo — i ua hana ko'iko'i nei. I 'ole e nalowale ai ua mo'olelo nei "iloko o ka ole mau loa," i 'ole e nalowale ai ka lōina wehewehe mo'olelo a mele paha — a me ke kuana'ike i pa'a i loko o lāila — i 'ole ho'i e nalowale ai ka Lāhui Kanaka Maoli i loko o ka 'ole o ka ho'okolonaio.

⁷ Ibid.

‘O ka hapa nui loa o nā mele a Poepoe i pa‘i hou a wehewehe mai ai ma kēia "Moolelo," he kū‘auhau ia a he ko‘ihonua paha.⁸ No laila, ua ‘ano like ka pahuhopu, nā mana‘o nui, nā ‘ōlelo, a me nā mo‘olelo o ua mau mele nei. Akā na‘e, ‘a‘ole i pili wale aku kā Poepoe kākau ‘ana i ho‘okahi ‘ano o ka wehewehe a me ke kālai mana‘o; no kēlā me kēia mele, hu‘e ‘ia e ia nā mea waiwai i pili pono i ia mele. A, ‘oko‘a kekahi, ‘oko‘a ho‘i kekahi. ‘O kēia loli iki ‘ana o ke ‘ano o ka wehewehe mele, he mea ia i ‘ike pinepine ‘ia i nā palapala i loa‘a no kēia papahana. A e ho‘omōhala hou ‘ia ana kēia mana‘o ma hope aku. I kēia manawa, e ku‘u mea heluhelu, e huli aku kāua, nānā i kekahi o nā kumumana‘o waiwai a Poepoe i kuhi ai.

‘O ka ‘oia‘i‘o, nui loa nā mana‘o e ‘upu a‘e ke heluhelu ‘ia nā ‘ōlelo a ua no‘eau nei, a nui loa nā ha‘awina āna e a‘o mai ana no ke kuana‘ike a me nā lōina Hawai‘i. No kēia papahana, e nānā pono aku nō i ke kauka‘i ‘ia ‘ana o ka ‘āina a me ka ‘ōlelo ‘ōiwi a kākou. ‘Oia i he papahana wehewehe mele kēia ma laila e noi‘i ai no ka noho ‘ia ‘ana o nā mele like ‘ole e ke aloha ‘āina, he kūpono nō paha ka nānā pono ‘ana i ka pilina ma waena o ka ‘āina a me ka ‘ōlelo, i ho‘opuka ‘ia e ke Kanaka ma ke ‘ano he mele.

‘Elua mea kiko‘i e kau pono ai ko‘u no‘ono‘o. ‘Akahi, ‘o ka ho‘olā‘au ‘ana mai iā kākou e kaulona i nā ‘āina a me ko lākou mau inoa kahiko. He mea mau iā Poepoe ka ho‘opili ‘ana i nā inoa kahiko — i pōina ‘ē paha, a i ‘ole e ‘ane pōina paha — me nā ‘āina o lākou, me ka wehewehe pono ‘ana, i hiki i kekahi Kanaka o kona wā ke ho‘omaopopo i kahi o ia ‘āina e

⁸ Ho‘ākāka maila ‘o R. Kawena Johnson i ke ‘ano o ke ko‘ihonua: he mo‘okū‘auhau a he mo‘olelo ia no ka po‘e o ua kū‘auhau nei, i haku a oli ‘ia ma ke ‘ano he mele. ‘O nā mo‘okū‘auhau, ha‘i waha ‘ia me ke oli ‘ole ‘ana aku. Ho‘ākāka hou mai ‘o ia nei i ka wā i mo‘olelo ‘ia ma kēia mau mele, ‘o ia ho‘i mai kinohi (ke Kumulipo ho‘i) a i ka wā e holo nui ai nā lāhui Polenekia ma ‘ō a ma ‘ane‘i o ka moana lipolipo, a i ka noho papa ‘ia ‘ana o Hawai‘i nei e nā mo‘okū‘auhau ali‘i. He kumu ‘ike waiwai loa kēia mau palapala a Johnson e pāhola mai ana, a pēlā pū me kāna wehewehe a kālai mana‘o ‘ana i nā mele mai kahiko loa mai. No kēia mokuna, e ho‘ohāiki ana kēia i ko‘u ala ma ka wā (ka hapa mua o ke kenekulia iwakālua) a me ka ‘ōlelo (Kanaka) i haku ‘ia ai nā wehewehena mele; inā ‘a‘ole pēlā, e komo nō ho‘i ka hana nui a Johnson — a me Pukui — i loko nei. Na kēia mua aku paha e hāpai i ko lāua mau mana‘o waiwai. No ka manawa, noi ‘ia ko lāua no‘eau i ‘ike kāko‘o no ka hana a ka po‘e ma mua. Rubellite Kawena Johnson, *Essays in Hawaiian Literature* (Honolulu: University of Hawai‘i, Mānoa, 2001), 24.

waiho ana. No ka pinepine o kēia ‘ano wehewehena, hiki nō ho‘i iā kākou ke kuhi aku i ke ko‘iko‘i ona no ua mea kākau lā. ‘Alua, ‘o ka hō‘oia‘i‘o mau ‘ana i ka mana o ka ‘ōlelo, oki loa nō ho‘i ke ho‘opuka ‘ia ma ke ‘ano he mele. Ma o kona kūpa‘a ‘ana i ka pono ke a‘o i kēia mau mea i nā hanauna hou o kona Lāhui, kū nō ho‘i ‘o ia he ‘ale‘ale o ke aloha ‘āina e pale ana i ke kai e‘e o ka ho‘okolonaio, a e hō‘ale‘ale ana i nā pu‘uwai haokila o ke au nei.

Ho‘omaka a‘ela kā Poepoe kuhi pono ‘ana i ke kuleana pa‘a inoa o ke mele ma kāna mele mua i wehewehe ai, ‘o ia ho‘i ke mele i ho‘opuka ai ‘o Kamahualele, iā ia e ho‘i loa mai ana me kona ali‘i, me Moikeha, i ka mokupuni o Hawai‘i. He mana ia no ke mele i hele a kaulana i kēia mau lā ma lalo o ka inoa "Eia Hawai‘i," a ma loko o laila i puka mai ai ka inoa kahiko no ua mokupuni nei, ‘o Hawai‘i ho‘i, a kuhi ‘ia "Na pulapula aina i pae-kahi, / I nonoho like i ka *bikina*, *komohana*, / Pae like ka moku i lalani." Helu papa ‘o Poepoe i nā inoa o ua "pulapula aina," mai Hawai‘i a i Nihoa, a kuhi maila: "Ua olelo ia, o keia poe inoa apau i hoikeia ae la, he mau inoa wale no lakou i ikeia ma na mele, na moolelo ame na kuaauhau kahiko o Hawaii nei." A laila, hāpai ‘o ia i mele hou, i ke mele inoa no Kūali‘i, i kākō‘o hou aku no kāna i kuhikuhi ai, penei: "Hanau *Hawaii* ka moku hiapo." No laila, maopopo koke i ka mea heluhelu ka mau ‘ana o nā inoa kahiko ma o nā mele a ka po‘e kahiko i ho‘opa‘a pono ai, a ‘ike lihi aku kākou i ka pilina a Poepoe e ho‘oulu nei, ma waena o ke mele, ka inoa, ka ‘āina, a me ke Kanaka Maoli.⁹

A pa‘a kēia kahua, ‘o ke kūkulu a‘ela nō ia a ua Poepoe nei, i nui a‘e ai ko kākou ‘ike a me ko kākou mahalo i nā inoa ‘āina kahiko. Wehewehe ‘ia paha ka mana‘o o kekahi o nā inoa, ha‘i ‘ia paha ka mo‘olelo o kona kapa ‘ia ‘ana, a pēlā aku. ‘O kahi mea na‘e i ‘oi a‘e, ‘o ia kā ia

⁹ Poepoe, "Moolelo Hawaii Kahiko," 2 Pepeluali 1906, 1. Mai ka mo‘olelo kumu ke kālele ‘ōlelo ‘ana.

nei ho'ākāka 'ana mai i kahi e waiho ai kēia mau 'āina, i 'ike le'a 'ia e nā mea heluhelu o kona wā. Eia iho nei 'ehā la'ana o kēia hana i mau iā Poepoe:

- No Kahakahakea: "Ua hoike o S. M. Kamakau ma ka Moolelo Hawai'i, o kahi a Kane ma i hana ai i ke kanaka ma Mokapu, Koolaupoko ae nei no ia. A o kahi i kapaia o Kahakahakea, oia kela ae-one keokeo e nee 'la mai Mokapu aku a hoea i Kualoa."¹⁰
- No Kilohana: "O Wakea, he kanaka maoli no ia; a o kana wahine oia o Papa, i kapaia nohoi o Haumea, a o ko lau wahi i noho ai oia ka pali o Kilohana. Oia kela wahi kaola pali mawaena o ke awawa o Kalihi-uka ame Koolau; a oia nohoi ka hookuina o ka lalani mauna e hele la mai Nuuanu mai a hoea i Kalihi a nee a hala loa i Koolau-loa."¹¹
- No Nu'umealani: "I ka hiki ana mai o Lihauula ame Makulu, hoolale aku la o Kamoawa ia Wakea e kukulu i heiau iluna o ke kaola pali o Nuu-mea-lani, oia kela kaola pali e ku la ma ka aoao akau o ke awawa o Wao-lani. O luna oia wahi ka Nuu a Haumea a o lalo ka Wao a Haumea. Hea a kapaia nohoi keia Nuu, o luna he lani; a hea a kapaia nohoi ka Wao o lalo, he lani. Nuu-mea-lani; o Wao-lani o lalo."¹²
- No Palikū: "Ua hoike mai o Lunakia J. K. Paele o Koolaupoko i keia mau la koke aku nei no, i ka mea kakau, aia he wahi kaola pali mauka pono ae o Kualoa, oia nohoi ke kaola pali o Kanehoalani, e kapa ia nei i keia wa o Pali o Kualoa, ua kapaia ma ka inoa o Paliku. He mea hoike keia e hoiaio [pn] mai ana, o ka inoa kahiko loa o kela pali o Kualoa, oia no o Paliku."¹³

'A'ole penei kā Poepoe ho'onohonoho 'ana i nā inoa 'āina a pau i puka ma nā mele a me nā mo'olelo e ha'i hou 'ia ana, akā e 'ike koke kāua, e ka mea heluhelu, i ke kulanā hiehie a kapu nō ho'i o ua mau 'āina nei he 'ehā. 'O Kahakahakea a me Mokapu, wahi a kekahi mo'olelo, ma laila i hana 'ia ai ke Kanaka Maoli mua loa o Hawai'i nei; 'o Kilohana kahi i noho ai 'o Haumea a me Wākea; 'o Nu'umealani kahi i kūkulu 'ia ai he heiau na Wākea; a 'o Palikū ka inoa kahiko o Kualoa, 'o ia ho'i kahi 'āina kapu loa o O'ahu nei. He mau 'āina kapu nō ia, kahi i hana 'ia ai nā mea kupaianaha, a ua pili ho'i i nā mo'olelo ho'okumu o ka Lāhui Kanaka Maoli. No laila, i ka hea 'ana i ko lākou mau inoa, a me ka hō'ike 'ana i kahi o lākou e waiho

¹⁰ Ibid., 14 Malaki 1906, 1.

¹¹ Ibid., 2 Mei 1906, 1.

¹² Ibid., 30 Mei 1906, 1.

¹³ Ibid., 18-19 Iune 1906, 1.

mau nei, hō'ōia'ī'o 'ia nā mo'olelo a me nā mo'okū'auhau o ka po'e Hawai'i. 'Ike 'ia a'ela, 'a'ole kēia he mau mo'olelo i haku wale 'ia, akā ua pili nō i nā 'āina 'ī'o o Hawai'i nei — o O'ahu nei ho'i — no laila he 'ōia'ī'o nō.

'O kekahi hopena 'ē a'e o kēia ho'onohonoho 'āina kahiko, 'o ia ka ho'oulu 'ana a me ka ho'ā 'ana i ke aloha 'āina i loko o nā mea heluhelu. Aia a maopopo i ke Kanaka kahi o kēia mau 'āina kahiko, ho'okino 'ia nō ho'i ua mau 'āina nei i kona waihona no'ono'o. He kino kona i hiki ke kipa 'ia, ke 'ike maka 'ia, ke māka'ika'ī 'ia, a ke ho'oulu 'ia nō ho'i e ke aloha o ke kaikaina iā ia. Eia kekahi, aia nō ho'i a maopopo i ke Kanaka ka mo'olelo no nā wahi i kama'āina 'ē iā ia, 'ike 'ia a'ela ka waiwai o ua mau 'āina nei. Ho'ākāka 'ia e Kapā Oliveira kēia 'ano "place making" ma o nā mo'olelo kahiko, penei:

Mo'olelo such as those about Māui establish the histories and traditions of a place, functioning as a means of place making. Yi-fu Tan supports this premise by suggesting that "storytelling converts mere objects 'out there' into real presences. Myths have this power to an outstanding degree because they are not just any story but are foundational stories that provide support and glimmers of understanding for the basic institutions of society; at the same time, myths, by weaving in observable features in the landscape (a tree here, a rock there), strengthen a people's bond to place." Mo'olelo record the histories of our kūpuna as legacies for the succeeding generations, evoking a sense of pride in kupa o ka 'āina, who are able to recite the mo'olelo about akua associated with their kulāiwi.¹⁴

'O ka "pilina i ka 'āina" a me ka "ha'aheo i ke kupa o ka 'āina," he aloha 'āina nō ia. Akā, no ke Kanaka Maoli, he aloha i ho'ohāiki 'ia ma o ke 'ano o ua pilina nei. He mau mamo kākou na ka 'āina, a he kaikaina ho'i; he ali'ī 'o ia, a he mau kauā kākou nāna; 'o ia ka mea nāna e hānai a ho'omalū mai iā kākou po'e kānaka, a na kākou e ho'oulu a ho'omalū aku iā ia. He pilina 'ohana maoli nō ia, i like a like me ka pilina o nā 'ohana kanaka. A, e like me nā 'ohana kanaka, aia ka pono o kēia nohona 'o ka "'ike aku, 'ike mai."¹⁵ No laila, he mea nui ka ho'ololi

¹⁴ Oliveira, *Ancestral Places*, 81.

¹⁵ Pukui, *Ōlelo No'eau*, 130, helu 1200.

‘ana i ke kūlana o kēia mau ‘āina kupuna, mai kahi ‘āina pohihihi e noho ana i ke ao kōli‘uli‘u, a i kahi ‘āina akāka, e noho ana i ke ao a me ke au nei. Pēlā e ‘ike ai ke Kanaka i kona ‘āina, a pēlā ho‘i e ‘ike ‘ia ai ‘o ia e ua ‘āina nei, i mea e ‘upu a‘e ai ke aloha ‘oia‘i‘o i loko o lāua. Ma muli nō ho‘i o ka ho‘omaopopo ‘ana i kahi o kēia mau wahi pana a ‘āina nui o ka mana, hiki ke hele kino ‘ia e ke Kanaka, a mālama ‘ia nō ho‘i e ka lima i huli i lalo. ‘A‘ole nō e nalo ana i ka ‘ike ‘ole ‘ia.

‘Ano like nō ho‘i kēia me kā Oliveira i kākau ai no nā "sense abilities" o ka po‘e Kānaka Maoli, nā ‘ano ‘ike like ‘ole ho‘i i loa‘a ai ka ‘ike a me ka na‘auao i ke Kanaka. Penei kāna:

Kanaka knowledge systems are sensual in that we acquire ‘ike by utilizing our sense abilities as repositories of knowledge... "Ma ka hana ka ‘ike" is an ancestral proverb that suggests that learning is achieved through active participation and experience. Yet engaging in an activity in and of itself does not ensure knowledge acquisition. Enlightenment and mastery occurs only when people are able to harness the power of their sense abilities and apply them to a given art form.¹⁶

Hiki paha ke ‘ōlelo ‘ia ka mea like e pili ana i ke aloha, a me ke aloha ‘āina nō ho‘i. ‘A‘ole paha e ulu pono ana ke aloha no ka ‘āina, a liko, a laupa‘i, a mōhāhā, ma muli wale nō o ka noho ‘ana a me ka hana ‘ana ma ua ‘āina nei. ‘A‘ole nō ho‘i ma o ia mea ho‘okahi e kapa ‘ia nei he "Mālama ‘Āina." Aia a hopu pono ‘ia ka mana o ko kākou pilina me ka ‘āina — ma o ka hana, ka no‘ono‘o, ka ‘imi na‘auao, a me ka ho‘opa‘a ‘ana i nā mo‘olelo a me nā mele kahiko — a laila kākou e ‘ike le‘a ai i ka nui kino o ka ua mea he aloha ‘āina. No laila, ma o kēia hana ho‘okahi a Poepoe, ho‘oulu ‘ia ko kākou ‘ike a me ke aloha no ko kākou ‘āina, a hō‘ike ‘ia maila nō ho‘i nā ‘ano lōina e ulu hou ai ia aloha na‘auao, ‘o ia ho‘i ka mo‘olelo, ke mele, a me ka wehewehe ‘ana i ia mau mea ‘elua.

Mōakāka maila ka ‘i‘o a me ka mana o kēia mau ‘āina kupuna i ka wehewehe ‘ia e Poepoe; mōakāka nō ho‘i ka ‘i‘o a me ka mana o ka ‘ōlelo, a nui hou a‘e i kona wā e mele ‘ia ai.

¹⁶ Oliveira, *Ancestral Places*, 112.

‘Ike le‘a ‘ia kēia kino mana o ka ‘ōlelo i loko o kā Poepoe ha‘i hou ‘ana i ka mo‘olelo o Haumea a me Wākea.¹⁷ Iā Haumea ma kai i kekahi lā, lawe pio ‘ia ‘o Wākea e ke ali‘i o ka ‘āina, e Kumuhonua. Kū maila nā hō‘ailona o luna i mea e ‘ike ai ‘o Haumea i ka pilikia o kāna kāne, a i loa‘a iā ia he ala e ho‘opakele aku ai i ua kāne nei. Ma kona ala, launa pū ‘o Haumea me kekahi kanaka nona ka inoa ‘o Kali‘u. Noi akula ‘o Haumea i ‘awa maiā Kali‘u mai, i la‘a kona huaka‘i ho‘opakele kāne, akā i ka wā e ‘imi ai lāua i wai no ua ‘awa nei, ‘a‘ole i loa‘a. No laila, kuhi akula ua ‘o Haumea i kahi pōhaku nui a ka launa ‘ole, a ‘ōlelo akula, "E nou ae au i keia pohaku i kahi kahawi [pn] o Waolani a i puehu ka wai a pii ka ehu ame ka huna o ka wai a uhi paa i ka lewa oia no oe o ka ohu poipu iluna o ka piko o na kuahiwi, alaila o ka wai ka hoi ia o Puehuehu."¹⁸

Kāhāhā kahi Kali‘u no ka nui o ka pōhaku a Haumea e kaena nei e ki‘i a kiloi, me he wahi ‘ili‘ili ‘ōpalapala unu lā. Eia na‘e, ‘a‘ole kēia he unu pehi ‘iole. Pane akula ‘o Haumea: "E mawaewae mua ae au i wahi pule a pau, alaila, ike mai no oe he wahi [pali] pohaku iki wale no keia iloko o kuu lima." A, ‘o kona "uhau" a‘ela nō ia i "ka pule kuauhau k[u]puna ona."¹⁹

Ma kēia mele/pule/kū‘auhau a Haumea, hea ‘ia nā inoa o kona mau kūpuna, ‘o ia ho‘i nā pali e holo ana ma kona ‘āina. A, iā ia e ho‘opuka ana i ua mau inoa nei, aia nā lima o Haumea ke uneune a kīpa‘ipa‘i nei i ka pōhaku. A pau ka pule, hemo ka pōhaku. Hāpai hou ka wahine i kona leo, i kāhea ‘ia ‘o Kāneikapōhāka‘a, Kānelūhonua, a me Pōhakuokāne, ‘oni ua pōhaku nei, nou ‘ia, a, e like me kā Haumea i hō‘ike mua ai, loa‘a auane‘i ka wai.

¹⁷ Ha‘i hou ‘ia nō ho‘i kēia mo‘olelo, a kālai ‘ia kona mau mana‘o i ka puke a Noenoe Silva, *Steel-Tipped Pen*, 197-208. Hāpai ‘ia ka mo‘olelo like ma ‘ane‘i, ‘a‘ole no ka mana‘o ‘ia he ‘ai pala maunu kēia lawai‘a, akā, no ka hō‘oia ‘ana i ka mana o ke mele ma o kēia mo‘olelo ko‘iko‘i, a me nā kālai mana‘o ko‘iko‘i a ia ‘ōlali o ka huliau.

¹⁸ Poepoe, "Moolelo Hawaii Kahiko," 11 Mei 1906, 1.

¹⁹ Ibid.

‘Elua paha mea ko‘iko‘i o kēia hanana i pili i nei papahana. ‘O kekahi, ‘o ia kā Poepoe ho‘ākāka ‘ana i ke ‘ano o ka mana o nei ‘ōlelo, nei mele ho‘i, penei: "Oiai o Haumea e uhau ana i keia pule, aia na hua pule ke oni kapalili 'la i ka waha me he oni ana la na ke alelo lalapa o ka uwila; a aia kona mau lima ke ki-paipai 'la ma na aoao apau o ua pohaku nei."²⁰ E ho‘omaopopo ‘ia, he kino kū ka‘awale ko nā "hua pule" — ua "oni kapalili" a puka maila mai ka waha mai o ka mea nāna i uhau, akā he mana kona i pili ‘ole i ka wahine nāna i ho‘opuka, a mau aku nō ua mana nei ma hope o ua puka ‘ana, i ka wā i hemo ai ka pōhaku, ka wā i loa‘a ai ka wai, a i kēia lā nei nō paha.

‘O ka mea ‘alua e ho‘omaopopo ai, ‘o ia ka hopena o kēia pule, nā ‘ano mea like ‘ole i kupu mai ma muli o ka mana o kā Haumea mau hua ‘ōlelo. ‘O ka hemo pōhaku a me ka ho‘okahe wai kāna pahuhopu; ‘a‘ole na‘e ia ‘o ka hopena ho‘okahi i puka. I ka wā nō i emi ai ka pōhaku, iā ia e ‘oni ana e like me nā "mea kino ola" o ka honua, ua ‘ike ‘ia nō ho‘i ka pā ‘ana o kekahi "makani ikaika," lohe ‘ia kekahi mea "halulu e oni nei iloko o ka lewa," naue a‘ela ka honua "me he mea la ua hoonaueia ka honua holookoa i ke ola‘i, a uina pahu ana kekahi mea," a laila, pi‘i ka ‘ohu i luna, a "pohina mai kahi kahawai ae o Waolani."²¹ Hāpai ‘ia ka leo mele, ka leo pule a kū‘auhau ho‘i, a pane maila ka honua kā‘oko‘a. He hulihia paha kēia, he ho‘ololi loa nō i ke ‘ano o ka ‘āina, a ua ho‘okō ‘ia i ka leo o ke mele a me ka mana o nā kūpuna i kāhea ‘ia a i ko‘o mai.

I loko nō o ke kupaianaha o kēia hana a Haumea, a me ka pili i ka pule a me ke mele, ‘a‘ole i ho‘ā‘o iki ‘o Poepoe e ho‘ālo a ho‘ēmi paha i ka waiwai a me ka mana o ua mo‘olelo nei, ‘a‘ole nō ho‘i ‘o ia i ‘au‘a aku, a loa‘a ‘ole mai iā kākou. I kona wā e kākau ana, ua kū i ka moku

²⁰ Ibid., 12 Mei 1906, 1.

²¹ Ibid.

nā mana‘o nui a me na kuana‘ike ‘ē — e like paha me ko kākou wā e au nei — a ‘ike lihi ‘ia i
kā Poepoe pani ‘ana i ka ha‘i mo‘olelo no Haumea a me Wākea, penei:

O keia iho la ka moolelo (Kaa) kahiko e pili ana ia Wakea a me Haumea, no
ko laua kaua ana me Kane-ia-Kumuhonua — ko laua hee ana ia Kane-ia-Kumuhonua
— ko laua kalewa ana i ka moana me ko laua mau ohana — ko lakou pae hou ana i ka
aina nei — ka hoouka kaua hou ana o laua me Kane-ia-Kumuhonua a me ka make ana
o ua‘lii nei ma ka hoouka kaua hope loa ma uka o Kalihi.

Pehea la ka oiaio o keia moolelo a ko Hawaii nei poe kahiko, elike me ia i
hoikeia ae la, aole hiki i ka mea kakau ke hoomaopopo aku ia mea.

O ka mea maopopo nae, aia no he mau maawe moolelo oiaio maoli iloko o ka
hihi-pea o na maawe moolelo ame kaa maoli a ko Hawaii nei poe kahiko, ma ka hapa
nui loa o ka lakou mau moolelo.

E awiliwili mau ana ua mea maopopo maoli me na mea kaa o ke ano mana
kupua iloko o na kaa kahiko o Hawaii nei.²²

He mea mau i nā mea kākau o ko Poepoe wā ka hāpai ‘ana i ka nīnau no ka "oiaio" me ka ‘ole
o nā mo‘olelo Hawai‘i kahiko, me he mea lā, ke hō‘ike nei lākou i ka lehulehu ē ua maopopo iā
lākou ka ha‘i a‘o a me ka mo‘omo‘olelo²³ ma‘amau o ia wā. Akā nō na‘e, mau nō ke kūpa‘a o ka
hapanui o lākou i ka hō‘oia ‘ana i ka waiwai o ua mau mo‘olelo nei, a me ka loa‘a ‘ana nō o
kekahi mau mea "maoli" i loko o laila.

Penei kā Poepoe, a he keu aku paha kā ia nei hana, ‘oia i ‘a‘ole nō ‘o ia i kuhi aku i nā
mea "kaa o ke ano mana kupua" i kapa ‘ia e ha‘i he ‘i‘o ‘ole. Helu papa ‘ia kekahi mau hanana
ko‘iko‘i o ka mo‘olelo ma ka paukū mua o kēia āpana o ka mo‘olelo, akā na‘e, he mau mea ia i
pili i ke kaua a me ke ali‘i ‘o Kumuhonua; ‘a‘ole loa i akāka ko Poepoe mana‘o no ka ua mea he
"oia‘i‘o" a me ia mea he "mana kupua." Ho‘okē ‘o ia nei i ke kaupalena ‘ana i ua mau mana‘o

²² Ibid., 18-19 Iune 1906.

²³ He *series* ka mana‘o ma‘amau o kēia hua ‘ōlelo ‘o ka "mo‘omo‘olelo," e like me ka mea i puka ma ka nūpepa
kahiko. Ma ‘ane‘i na‘e, e ho‘ohana ‘ia no ka hua ‘ōlelo *discourse*. Ke nānā ‘ia nā puke wehewehe ‘ōlelo, hā‘awi ‘ia
ka hua ‘ōlelo "kūkākūkā" no ia mea he *discourse*, akā ma kona ‘ano politika, ‘oko‘a iki kona ‘ano. No ka ‘ōiwi, ‘a‘ole
nō he kūkama‘ilio ka *discourse* i pili i ka ho‘okolonaio, ka ho‘iliwailike, ka na‘aupō o ka po‘e ‘ōiwi, a pēlā aku —
‘a‘ohe ona ‘ae ‘ia e komo, a inā nō e komo, e ho‘ā‘ā ‘ia ana nō ia mau mo‘olelo i ha‘i ‘ia. I ‘ike ‘ia ka ho‘omau ‘ana
aku o ia mau mo‘olelo, a me ka nui o nā mo‘olelo like i loa‘a ai he *discourse*, ho‘opuka ‘ia kēia hua ‘ōlelo ‘o ka
"mo‘omo‘olelo." He kūpono, a he kūpono ‘ole paha; na ke au o ka manawa e hō‘ike.

nui nei, a kālele ‘o ia ma ka "awiliwili mau" ‘ana o lāua a ‘elua, a loa‘a he mo‘olelo a he ka‘ao Hawai‘i. ‘O ka mea na‘e i ‘ike le‘a ‘ia he ‘oia‘i‘o, ‘o ia nō nā ‘āina i kupu ai kēia mau hanana ko‘iko‘i, a me ko lākou mau ‘ana aku i ia wā, a iō kākou nei.

He Hui Wehewehe Mele — "He Mele no Kamehameha V"

1. Aia i Honolulu kuu pohaku
O Kealohilani kuu haku ia
Ua holo ka wela i na mokupuni
Ua puni hei au leo o ka manu
5. O a‘u lehua i Mokaulele
Hooneene mai e ka iliahi
Hoohanua mai la ka ua iuka
A Halaulani au wehe ka makani
Aia ka pono ia Oniula
10. Ua malu ka honua ia Kalani
Kuu Haku i ka ehuehu kai olalo
I ahona Puna i ke ala o ka hala
Paa mai la Olaa i ka ua noe
Noho i ka ehuehu kai o Hilo
Kahiko Poliahu i ka hau anu
15. He manao paa ko‘u a hiki aku
Ua lahui ia mai e iala
Hea aku no wau o mai oe
O Kamakaiouli kou inoa²⁴

I ka lā 5 o Kēkēmapa, MH 1929, ua ho‘opuka ‘ia e ka nūpepa *Ke Alakai o Hawai‘i* ke mele ‘o "Aia i Honolulu Kuu Pohaku," kai haku ‘ia e Ruta Ke‘elikōlani no kona kaikunāne, no Lota Kapuāiwa, Kamehameha V. Ua pa‘i pū ‘ia ke mele, kekahi wehewehena pōkole i kona pahuhopu a me kona pō‘aiapili, a me kēia kono hō‘eu‘eu:

Ke noi aku nei ka Hale Hoonaauao Hawai‘i i na keiki oiwi o ka aina, na hapauea i kamaaina i ka moolelo o ke alii Kamehameha V, ame na olohe hoi e ola mai nei, e heluhelu me ka hialaai nui i na wehewehe ana o keia mele elike me ia i loa mai ai i ka Hale Hoonaauao Hawai‘i, mai kekahi mai o na keiki hanau o ka aina, ma o na kokua ana a Theodore Kelsey.

²⁴ "Aia i Honolulu Kuu Pohaku: Na Manao Wehewehe Maluna o ka Laina Elua," *Ke Alakai o Hawai‘i*, 12 Kēkēmapa 1929, 2.

E haawi makana ana ka Hale Hoonauao Hawaii i ka nupepa Ke Alakai o Hawaii, no hookahi makahiki, i ka mea e hoouna mai ana i ka leka helu ekahi o na wehewehe ana maluna o keia mele. E hoouna ia mai na leka i ke keena o ke Alakai o Hawaii iloko o elua pule mahope o ka hoopuka ia ana aku o na mea apau i hoomakaukau ia.²⁵

Ma hope iho, helu 'ia nā inoa o nā loea nāna e wehewehe i ke mele no ke pa'i 'ia 'ana ma *Ke Alakai* i nā pule ma hope mai, 'o ia ho'i 'o: Paulo Kealaikahiki Kapanookalani, Kapula (Fred Beckley), Kawika Malo Kupihea, James Anania Iokepa, Rev. H. B. Nalimu, a me J. P. Kuluwaimaka.

Ma ka pō'aiapili o ka lōina wehewehe mele a me ka Na'auao Kū'oko'a o ka Lāhui Kanaka Maoli, he a'o ko kēia helu 'ana i nā loea mele, a me ke kono pū 'ana aku ho'i i ka lehulehu e komo i ia hana na'auao. I kēia mau lā, 'a'ole nō paha e mahu'i 'ia kēia heluna o nā kānaka o nā makahiki 1920 i mākaukau i ka wehewehe mele, 'a'ole nō ho'i e mahu'i 'ia ka hiki i ka mea heluhelu ke komo i ia hana like — ua a'o 'ia kākou e ke au ho'okolonaio e hilina'i i ka nele a me ka 'ole o ka na'auao Kanaka Maoli. A'o 'ia mai nō, he na'aupō wale nō ka lāhui 'ōiwi ma mua o ka hō'ea 'ana mai o ka po'e haole na'auao; a ma hope mai, maiā lākou mai nō ka 'ike a me ka na'auao a pau i loa'a mai. Kā! Eia ma kēia pukana o *Ke Alakai o Hawaii*, i ka makahiki 1926 — ka wā i mana'o 'ia paha he lilo loa aku i ke ao haole — he 'eono Kānaka 'ike.

He hua paha ko kākou mahu'i 'ana i ka 'ole na ka "internalized colonization" a Craig Womack i ho'opili ai me ke kuleana ha'i mo'olelo. Hana 'i'o ua ho'okolonaio nei no ka ho'oka'awale 'ana i ke kuleana ha'i mo'olelo — no ka 'ōiwi paha ia, no ke kua'āina, a no ka *informant* nō paha — a me ke kulanui kālāi mo'olelo — no ka po'e na'auao, a no ka po'e noho kulanui ia. Penei kā Womack i ho'ākāka maila:

... as Native writers, our own resistance to forming a substantive body of critical discussion surrounding our own literature and our willingness to turn the task over to

²⁵ "He Mele no Kamehameha V," *Ke Alakai o Hawaii*, 5 Kēkēmapa 1929, 2.

outsiders, to "those who write criticism," or "those who do theory," may indicate the degree to which we have internalized colonization. We have gone too long thinking that storytellers cannot also talk about stories, that fiction writers and poets do one thing and critics and academics quite another.²⁶

Ho'omau 'ia aku nō me kā Womack 'ōlelo a'oa'o ē, "when we abandon such a discussion, we give away all our power to a group of outsiders who then determine our aesthetics *for* us."²⁷

'Oko'a iki kā Silva 'ikena i kēia ho'opoina i ka 'auamo 'ana o nā Kānaka Maoli o mua i ke kuleana kālai mana'o. Ma ko ia nei ho'omaopopo 'ana, 'a'ole ia he hua no ka ho'okae 'ana o ka po'e Kānaka Maoli i ke kālai mana'o, akā ua kupu mai ma muli o ka ho'ohemo 'ōlelo 'ōiwi i hao 'ia maila ma hope o ka ho'ohui 'āina ma lalo o 'Amelika. 'O nā hanauna ma hope mai, 'a'ole nō i a'o 'ia i ka 'ōlelo a kona makuahine, a me kona mau kūpuna, a no laila, ua hiki 'ole iā lākou ke heluhelu a ho'omaopopo i nā mea waiwai i kākau 'ia e nā hanauna na'auao o mua, nā mea i kākau 'ia e pili ana i ka mo'olelo, ka hō'ike honua, ka politika, a pēlā aku.²⁸ I ka nalowale 'ana o kēlā 'ike iā kākou, nalowale pū akula ka 'ike 'ana i ke kūlana na'auao o nā kūpuna. Mea hou maila 'o Silva, penei:

The fact is that hundreds of kūpuna produced thousands of works of written literature in many different genres. Our lack of knowledge of who they are, what they wrote, and how they influenced events in the 19th and early 20th century harms us because we do not collectively have a sense of ourselves as having an intellectual and literary tradition.²⁹

Maopopo i ia mau kā'e'a'e'a 'elua o ke au nei ka nui pilikia o ko kākou ha'alele 'ana (a ho'oha'alele 'ia 'ana paha) i kēia kuleana 'o ka 'imi na'auao no ke mele a me ka mo'olelo 'ōiwi.

²⁶ Craig Womack, *Red on Red: Native American Literary Separatism* (Minneapolis a me Lākana: University of Minnesota Press, 1999), 9.

²⁷ Ibid., 10, Pēlā i kālele 'ia ai i ka puke kumu.

²⁸ Silva, "E Lawe I Ke Ō: An Analysis of Joseph Mokuohai Poepe's Account of Pele Calling the Winds," *Hūlili: Multidisciplinary Research on Hawaiian Well-Being* 6 (2010): 238.

²⁹ Ibid., 239.

‘O kekahi, pani koke ‘ia paha ko kākou hakahaka i ka i‘a pī‘ikoi o ke kai loa. A ‘o kekahi ho‘i, nalowale akula kākou mai loko mai o ke ao Na‘auao Kū‘oko‘a o ko kākou Lāhui Kanaka Maoli a me ka ‘Ahahui o nā lāhui ‘ōiwi o ka honua holo‘oko‘a. Eia na‘e, ma o ka ho‘opili hou ‘ana aku i nā mea na‘auao o ka wā ma mua, a i kā lākou mau lōina i ho‘omau ai, pēlā e pili hou ai kēia māhele o ko kākou kuana‘ike a me ko kākou lāhui pono‘ī. No kākou nō ho‘i kēia kuleana pāno‘ono‘o, a he ala nō ho‘i i ho‘omoe mua ‘ia e nā kūpuna ‘ōpio o kākou.

‘Ehā pukana o kēia mo‘omo‘olelo nūpepa no ke kālai mele, i puka mai ka lā 5 o Kēkēmapa, MH 1929, a i ka lā 9 o ‘Ianuali, MH 1930. A ma loko o laila, ‘ike le‘a ‘ia kekahi mau hi‘ohi‘ona a hana kūmau paha o kēia lōina kālai mele. Na kekahi paha ka hapanui, a ma kēia papahana nei, e nānā ‘ia nā mea i ma‘amau loa iā lākou po‘e wehewehe mele, ‘o ia ho‘i: ka wehewehe ‘ana i nā mana‘o like ‘ole o ka hua‘ōlelo a me ka inoa paha; ka ho‘ākāka ‘ana i nā mo‘olelo i kuhi ‘ia e ke mele; a me ke kuhi lihi ‘ana aku i ke kaona i haku ‘ia ai ke mele. ‘O ka mana‘o nui ho‘i e puka mai ana ma muli o kēia ‘ano kālailaina i ke kālai mana‘o a nā loea, ‘o ia ho‘i ka ‘auamo pū ‘ana o nā lālā o ka hui i kēia kuleana like, i loa‘a ka wehewehe piha ‘ana i nei mele kūikawā.

‘O ka wehewehe hua ‘ōlelo, he hana punahele paha ia na nā loea wehewehe mele o ka wā nei, nā mea e kākau nei no nā mele Hawai‘i ma ka ‘ōlelo Pelekania. E nānā wale aku nō i ka hana a Kīhei de Silva, Noenoe Silva, Leilani Basham, Amy Stillman, Keawe Lopes, Kapā‘anaokalāokeola Oliveira, Noelani Goodyear-Ka‘ōpua, Carlos Andrade, Pua Kanaka‘ole Kanahale, a me Nālani McDougall,³⁰ a e ahuwale mai ana nō kona ‘ano he mea kūmau iā

³⁰ de Silva: *He Aloha Moku o Keawe* (1997); Waihona Mele (halaumohalailima.com). Silva: *Aloha Betrayed* (2004); "E Lawe i ke Ō" (2010); "Talking Back" (2004). Basham: "Mele Lāhui: The Importance of Pono" (2008). Stillman: "Aloha ‘Āina" (1999); "History Reinterpreted" (1989); "The Hula Ku‘i" (1982); "Nā Lei o Hawai‘i" (1994); "Of the People Who Love the Land" (2002); "Queen Kapi‘olani's Lei Chants" (1996). Lopes: "Hiki Mai E Ka Lā" (2014); Oliveira: *Ancestral Places* (2014); Goodyear-Ka‘ōpua: 'Ōlelo ho‘olauna no *A Nation Rising* (2014). Andrade: *Hā‘ena* (2009); Kanahale: *Ka Honua Ola* (2011). McDougall: *Finding Meaning* (2016).

kākou po'e 'imi noi'i, ma nā mele a me nā mea 'ē a'e i haku mua 'ia i ka 'ōlelo o kēia 'āina. E pū'iwa 'ia ana nō na'e kekahi i ka 'ike 'ana i ka hāpai 'ana o nā mea kākau 'ōlelo Hawai'i i kēia hana like nō. Mali'a paha o mana'o 'ia he hana ho'opau manawa ka wehewehe 'ana i ka hua 'ōlelo Hawai'i, ma ka 'ōlelo Hawai'i, no kekahi anaina 'ōlelo Hawai'i. Eia na'e ma ka wehewehe 'ana i nā lālani mua loa o ke mele 'o "Aia i Honolulu Kuu Pohaku" he mau la'ana no ua hana ho'okahi nei nō.

'Ike mua 'ia i kā Iokepa kākau 'ana no ka lālani mua o ke mele, 'o ia ho'i: "Aia i Honolulu kuu pohaku." Penei kā iala i ho'ākāka maila: "Eia ka manao o ka huaolelo Honolulu: — Nui ka lulu o ka makani ame ka malie o ke kai; nui ka maikai; nui ka malie. Hono ka lulu o ke kai; Hono ka malie."³¹

A 'ike hou 'ia i kāna wehewehe 'ana i ka lālani 'elua o ke mele: "'O Ke-alohilani kuu Haku-ia," penei: "Alohi, anapa elike me ke kaimana. Ke alohi, alohilohi o ka la, anapanapa. He pili no hoi ke alohi i ka ui. Haku, he pili ia olelo i ke alii, kuu Haku, kuu Alii, a he pili no hoi i ka ohana: kuu Haku kaikuaana, kuu Haku kaikuahine, a pela aku."³²

I 'ole e mana'o 'ia he puni wale nō kēia hana i kahi Iokepa, eia kā Nalimu wehewehe 'ana i ka lālani 'ekolu, 'o ia ho'i: "Ua holo ka wela i na mokupuni": "Pili ka wela i ka huhu, a ua holo aku ka huhu i na mokupuni."³³

'A'ole nō na'e i ha'alele 'o Iokepa i kēia puni āna, a penei kāna i wehewehe maila no ua lālani like nei: "I kekahi manawa pili ka wela i ka nui o ke aloha, me he ahi ala e aa ana iloko o ka umauma. Ua nui ke aloha ia o ke alii."³⁴

³¹ "Na Manao Wehewehe Maluna o ka Laina Ekahi," *Ke Alakai o Hawaii*, 5 Kēkēmapa 1929, 2.

³² "Na Manao Wehewehe Maluna o ka Laina Elua," *Ke Alakai o Hawaii*, 12 Kēkēmapa, 1929, 2.

³³ Ibid.

³⁴ Ibid.

Ma muli o ka nānā ‘ana i kēia mau ‘ōlelo wehewehe, ‘ike ‘ia nō ka waiwai o ia hana, i loko nō paha o ko kākou mahu‘i ‘ana i ka pohō a me ka makehewa ke wehewehe ‘ia ka hua ‘ōlelo Hawai‘i i ka mea ‘ōlelo Hawai‘i. No ka mea, ‘a‘ole wale nō ia he ho‘ākāka i ka mana‘o o ka hua ‘ōlelo; ‘o ka mea nui paha ka hō‘ike ‘ana i kona mana‘o *ma loko o ka pō‘aiapili o ke mele*. ‘O kā Iohepa wehewehe ‘ana i ka "lulu" a me ke "alohi" ma nā lālani ‘elua, he hō‘ike le‘a ia i ka mana‘o o nā inoa nona ia mau hua ‘ōlelo, a he hō‘ike nō ho‘i paha i kekahi kumu i hea ‘ia ai nā inoa, a he mea ia e alaka‘i ai i ko kākou no‘ono‘o ‘ana no ka lono o ke mele: he mālie, he ‘ālohilohi, a he u‘i nō ho‘i.

Aia nō ho‘i kēia ‘ano ho‘ākāka a alaka‘i mana‘o i nā ‘ōlelo wehewehe a Iohepa lāua ‘o Nalimu no ka lālani ‘ekolu. ‘Ike mōakāka ‘ia ka pilina o ka wehewehe hua ‘ōlelo i ka pō‘aiapili o ua mele nei, a me nā mana‘o wehewehe o ka mea kākau. No laila, i ko Iohepa kuhi ‘ana i ka mana‘o "aloha" o ka wela, ho‘omau ‘o ia i ke kahua like āna i ho‘okumu mua ai, ‘o ia ho‘i ka mālie, ka u‘i, a me ke aloha ‘ana i ka haku ali‘i. ‘O kā Nalimu na‘e, ho‘okumu akula ‘o ia i kahua ‘oko‘a, i ‘ike ‘ia ka huhū a me ka haunaele paha o ka wā i haku ‘ia ai ke mele e Ke‘elikōlani. Puka mua maila kēia mana‘o ona i ka wehe ‘ana i ka lālani ‘ekolu; mōhala mai nō i kāna no ka lālani ‘eono, i kākau ‘ia penei: "O ka manao o ka lalani eono, oia no ka hookoko ana mai o ka poe hoehaeha manao a holoholo olelo e hoao ana e loa aku na pomaikai mai ke Alii aku."³⁵ Akāka wale ke kākō‘o ‘ana o ka hua ‘ōlelo a me ke kaona kekahi i kekahi, a kauka‘i nō ka mea wehewehe mele i luna o lāua a ‘elua.

‘O kekahi mea nō e puka mai ana, ‘o ia ho‘i ka ‘auamo like ‘ana o kēia po‘e kālai mele i ke kuleana. ‘A‘ole nō i pau iā ha‘i ka wehewehe mana‘o o kahi hua ‘ōlelo a pau loa, a no kekahi mau lālani, ‘a‘ole nō i nānā iki ‘ia nā mana‘o o kekahi hua ‘ōlelo. ‘Ike aku ka mea ho‘okahi i ka

³⁵ "Na Manao Wehewehe Maluna o ka Lalani Eono," *Ke Alakai o Hawai‘i*, 9 ‘Ianuali 1930, 2.

pono, a ho'okō aku. Ke hui like nā mana'o a pau — he like a he 'oko'a loa paha — pēlā e loa'a ai ka mana'o nui a hohonu i waiho maila i loko o nei mele.

Ma waho o ka wehewehe 'ana i nā hua 'ōlelo ko'iko'i o ke mele, lu'u pinepine nā mea kākau i ka ho'ākāka 'ana i nā mo'olelo kahiko i kuhi 'ia e ua mele nei. He māhele nui kēia no ka ho'omaopopo 'ana i ke mele a me ke kaona nāna e ho'onalo a ho'ākāka ho'i i nā mana'o aloha a kūamuamu paha o ka haku mele. Penei kā Kupihea wehewehe 'ana i ka "Honolulu" o ka lālani mua o ke mele:

O Honolulu ka inoa o kekahi pohaku i'a i kapa ia ke Kuula, a ua lawe ia mai i Honolulu nei mai Honolulu o Puna mai. Ua kukulu ia keia ke Kuula ma ka aina liili o Honolulu, kahi i noho ai o kekahi Alii i kapa ia no hoi kona inoa o Honolulu, i pili i ke alii wahine o Peleula, nona ke kaikaina u'i o Waikiki. Aia keia wahi ma ka aoao mauka o ka aina o Rawlin's (old Rawlin's Estate). He kuauna ako'ako'a kahi i ku ai o Honolulu, ke Kuula o na loko i'a ma ka aoao ma Waikiki o ke alanui Liliha a mawaena o ke alanui Winia ame ke Alanui Moi.³⁶

Ma o ka ha'i poko 'ana i kēia mo'olelo no ka pōhaku 'o Honolulu, 'ike 'ia nō ho'i ka 'i'o o ka pōhaku i kuhi 'ia i ka lālani mua, a maopopo i ka lehulehu kona 'ano, kona mo'olelo, a me kona waiwai kekahi. E like me kā Poepoe hana ma kāna "Moolelo Hawaii Kahiko," ho'ākāka nō ho'i ua 'o Kupihea i kahi e moe ana ua pōhaku nei, me ke kuhi 'ana i nā hō'ailona 'āina i ma'a i nā kupa o kona wā, 'o ia ho'i nā alanui i hele a ma'a iā lākou. He mea nō kēia e hō'oia ai i ka 'i'o o ka pōhaku a me kona mo'olelo, a e pili ai ho'i kēlā wahi i ka maka a me ka na'au o ke Kanaka aloha 'āina.

Eia kekahi, ma o ka 'ike 'ana o kākou i ka mo'olelo o kēia pōhaku, ka mea i pili ai 'o Puna me Honolulu nei, 'ike 'ia nō ho'i ka pilina o kēia mau Honolulu me ka haku mele, me Ke'elikōlani ho'i, a me ka wā i haku 'ia ai ke mele. I ka puka mua 'ana mai o kēia mele a me ke kālai 'ana o nā loea, ho'ākāka 'ia penei: "Mamuli o na mea i hoomaopopo ia, ua manao ia ua

³⁶ "Na Manao Wehewehe Maluna o ka Laina Ekahi."

haku no oia [Ke'elikōlani] i keia mele oiai oia ma Hilo mamua o kona holo ana mai i Oahu nei."³⁷ No laila, 'o ka mo'olelo o ua pōhaku nei, a me kona ne'e 'ana mai Hawai'i a i O'ahu, lilo ia i pōhaku e pa'a ai ka mana'o o ke mele ma loko o kona pō'aiapili pono'i. 'Okō'a maila ke kuhi 'ana o nā loea i ka mana'o nui o ia pōhaku: no Kapano, "oia no ka Haku o ke alii wahine"; no Kupihea, ua pili 'o ia i ka "Haku (alii) mai ka po mai;" a no Kuluwaimaka, ua pili iā Kamehameha V. I kēia māwae 'ana o nā mana'o no ka mea ho'okahi, 'ike a'ela kākou ē he palena ko ka 'imi 'ana aku o ka mea wehewehe mele i ka mana'o 'i'o o ka haku mele, a 'a'ole nō paha lākou i hopohopo nui no ka wehewehe 'ana i kekahi mana'o i 'oko'a iki, ma waho paha o ka mea i mana'o mua 'ia e ka haku mele, a ma waho ho'i o nā mana'o o nā mea wehewehe mele 'ē a'e. 'O ka mea na'e i pa'a loa, 'o ia ka pō'aiapili a me ka mo'olelo i haku 'ia ai ke mele: pa'a nō nā mea nona ke mele, 'o Lota, Ke'elikōlani, a me Pauahi; pa'a nō ho'i nā mana'o nui o laila, no ka 'ōhumu 'ana o ko Kapuāiwa mau 'enemi, a no ka mana'o 'ia e lilo 'o Pauahi i wahine ho'āo nāna.³⁸ Mali'a paha, he hi'ohi'ona nō ho'i kēia no ka 'auamo like 'ana i ke kuleana wehewehe mele, 'oiai ke 'oko'a iki kēlā me kēia wehewehena, hui pū lākou i loa'a nā mana'o hohonu like 'ole i pili i ua mele nei. 'O ka mea nui na'e, 'a'ole nō e ha'alele 'ia ka pō'aiapili a me ka mana'o nui i pa'a ai ke mele i kona haku.

Pēlā nō ho'i ko nā loea wehewehe 'ana i ke kaona a me nā mana'o like 'ole o ke mele — 'a'ole nō ha'alele iki 'ia kona pō'aiapili. Eia na'e, ha'alele iki 'ia paha ka wehewehe mele no ka ho'ākāka 'ana a me ke a'o 'ana mai i ka 'ike a ke mele e ho'oka'a mai ana. 'O Nalimu kekahi i 'aui aku i kāna mo'olelo 'ana mai no Mokaulele, ma ka lālani 'elima o ua mele nei. Hō'ike mua 'o ia i kona hele 'ana i ke "Kawili manu" ma laila, a me ka ho'ākāka 'ana i ka inoa kahiko o ua

³⁷ "He Mele no Kamehameha V."

³⁸ Wehewehe 'ia kēia mau mana'o nui i ka pukana mua o kēia mele, "He Mele no Kamehameha V," i 'ike 'ia ma luna a'e nei.

‘āina nei, ‘o ia ho‘i ‘o "Makalele." A i kona kākau ‘ana no ke ‘ano o ia ‘āina, he "wahi ako lehua a ka wahine," lilo akula ia i ha‘awina a‘o no nā ‘ano lehua like ‘ole, penei:

He nui ka lehua nene i lalo o ia aina. He elua ano lehua malaila, o ka lehua ula ame ke kea, a i ole lehua akea a he okoa no hoi ka lehua puakea. O ka lehua akea, he lehua pua wale no ia a o ka lehua puakea, he lehua ai ia.³⁹

Pēlā nō ho‘i ka wehewehe ‘ia ‘ana mai o kekahi mau lōina lawai‘a, ka ‘oko‘a o ka ‘ili o ka lawai‘a a me ko ka mahi‘ai, ka noho ‘ana o ka ua i uka, a me ka mo‘olelo no Ke‘alohilani. ‘O ka hapanui o kēia ‘ike, ‘a‘ole paha i pili loa i ka wehewehe ‘ana i kēia mele nei; me he mea lā, ua lilo ia mele i ala e a‘o mai ai kēia mau loea i ka ‘ike ku‘una o ka Lāhui Kanaka Maoli, i ‘ole e nalowale ai i ka ‘ole loa.

A ua like nō paha kēia pahu hopu me kā Poepoe i ho‘ākāka maila ma kāna mo‘olelo ‘ana mai no Hi‘iakaikapoliopole. Ma mua o ke mele lolua ‘ana mai o Peleihonua mea i nā makani a pau o Kaua‘i mā, ho‘omākaukau ‘o Poepoe i kona mea heluhelu no ka lō‘ihi ‘ana o ua hea makani nei, ma kāna ‘ōlelo: "e nonoi aku au ia oe, e hoomanawanui pu mai oe me a‘u ma keia wahi o ka kaua moolelo, oia i e nui io ana no na makani o Kauai ma keia kahea ana a Pele."

Hō‘oia nō na‘e ‘o ia nei i ka waiwai a me ka pono o ke pa‘i ‘ana aku i ia mea holo‘oko‘a, penei:

... aole hiki i ka mea kakau ke alo ae i keia haawina, no ka mea, ua hookumuia keia moolelo mamuli o ka manao ana o ka mea kakau e pau pono na mea a pau — ke au-nui a me ke au-iki — o keia moolelo, no ka pomaikai o ka hanauna hou o Hawaii nei ma keia hope aku.⁴⁰

I pa‘a iā kākou "na mea a pau" o kēia mo‘olelo, ho‘opa‘a pono ‘ia i ka nūpepa. Mali‘a paha, ‘o ia nō ka mana‘o like o Kupihea, Nalimu, a me nā hoa wehewehe mele ‘ē a‘e. ‘A‘ole wale nō ka wehewehe mele ‘o kā lākou kuleana i ‘auamo ai. Akā, ma o ua wehewehe ‘ana nei,

³⁹ "Na Manao Wehewehe Maluna o ka Laina Elua."

⁴⁰ Poepoe, "Hiika-i-ka-Poli-o-Pele," 24 ‘Apelila 1908, 1.

a'ō 'ia nō ho'i ke au nui a me ke au iki o ka 'ikena a me ke kuana'ike o ka Lāhui Kanaka Maoli,
i ili mai i luna o kākou, a ola.

Ka Ho'āla 'ana o ka Loina Kālai Mana'ō i ka Na'auao Kū'oko'a

I kēia wā a kākou e 'imi nei i Ea Kū'oko'a no ka Lāhui Kanaka Maoli, a e ho'omoeā nō
ho'i i nā kino e kū ai paha ia Ea i ka moku, he māhele nui ke kālai mele a mo'olelo paha no ua
kauno'o nui nei. I kēia wā e kū 'ole ai ke Kanaka Maoli i hoe uli no kona Lāhui iho; i ka wā e
ho'okuli 'ia nei kona leo kū'ē i ka pu'e mau 'ana i ka 'āina no ka loa'a 'ana o ka waiwai iā ha'i; i
ka wā e ho'onu'u nei nō nā kōlea i ka momona o ka lāhui Kanaka Maoli, ma ke mele, ka
mo'olelo, a me ke kālai mana'ō e ola ai, e mōhala ai, a e mōhāhā ai ho'i ka 'ike a me ka 'i'ini
aloha 'āina o kākou, 'ō ia nō 'oe 'ō nā hale a Limaloa.

Mea mai nō ho'i 'ō Jace Weaver no kēia pilina ma waena o ke Ea a me ka wehewehe
mo'olelo, penei:

Nevertheless, very few of us would do what we do unless we believed it could
have some real world impact. To the extent that we don't perpetuate a discourse of
assimilation and imperialism, and to the extent that we can help people see
contemporary Natives as Natives and tribes as sovereign nations, there is some
potential benefit in shaping minds, however indirect...

Literary criticism may not be able to prevent someone from dying, but it can
participate in a process by which people think differently about indigenous peoples (as
well as the wider community of other-than-human persons) and by which Natives
think differently about themselves. In other words, in helping reframe the narrative we
believe there is genuine and estimable benefit.⁴¹

Ma kekahi 'ano, pololei kēia kuhi 'ana i ka palena o ke akeakamai; inā kipa kāua, e ka mea
heluhelu, i ka po'e noho ka'e alanui o Kona, a kūkala aku i ka 'ōlelo akamai a Poepoe, 'a'ole nō
e 'ō'ili mai ana he kauhale no lākou a he papa'aina paha. Eia na'e, ma o kēia ki'ina hana 'ō ka

⁴¹ Jace Weaver, "Splitting the Earth: First Utterances and Pluralist Separatism," mai loko o *American Indian Literary Nationalism*, Jace Weaver, Craig S. Womack, Robert Warrior (Albuquerque: University of New Mexico Press, 2006), 69-71.

‘imi ‘ike a me ke kālāi mana‘o, ua hiki nō ke ho‘ōla ‘ia he Kanaka, a he mau Kānaka ho‘i. No ka mea, penei e ho‘opakele ‘ia ai ke ola o ka Lāhui Kanaka Maoli; penei e ho‘opalekana ‘ia ai ke ola o ke Kanaka he lālā o ia Lāhui. E like me kā Leilani Basham i kūkala maila, he mo‘okū‘auhau, he mo‘olelo, a he mele kākou.⁴²

Hō‘ike mai nō ho‘i ‘o Craig Womack i ka pilina o ke kākau mo‘olelo me ke Ea o ka Lāhui, i ka mea ‘ana mai ē he māhele paha ka "Native literature" a me ka "Native literary criticism" no ia mea he Ea. Ma o kēia mo‘olelo ‘ana aku o ka po‘e ‘ōiwi e hele ai a laha kekahi leo o ua lāhui ‘ōiwi nei, ka mea nāna e ho‘okumu mau aku i ke ‘ano a me ka lehulehu o ia lāhui. Wahi a Womack:

Tribes recognizing their own extant literatures, writing new ones, and asserting the right to explicate them constitute a move toward nationhood. While this literary aspect of sovereignty is not the same thing as the political status of Native nations, the two are, nonetheless, interdependent. A key component of nationhood is a people's idea of themselves, their imaginings of who they are. The ongoing expression of a tribal voice, through imagination, language, and literature, contributes to keeping sovereignty alive in the citizens of a nation and gives sovereignty a meaning that is defined within the tribe rather than by external sources.⁴³

Ma kēia ‘ōlelo, hō‘oia ‘ia kekahi hi‘ona o ke Ea e ho‘oulu ‘ole ‘ia e ke aupuni, ‘o ia ho‘i ka ho‘omaopopo like ‘ana o ka lāhui i kona ‘ano a me kona kūlana pono‘i. ‘A‘ole paha kēia he kuleana no ke aupuni, ‘oia i he mea ia e ulu mau a‘e mai loko mai o ka pilina o nā kini o ka ‘āina, a na ka mo‘olelo a me ke mele nō e hāpai. ‘Ike le‘a ‘ia kēia kuleana o ke mele ma kā Basham i ho‘ākaka ai no nā mele lāhui, penei:

Ma loko o kā lākou mele i haku ai, mele mai nō lakou no ko lākou aloha i ka ‘āina, ka lāhui, a me ke kū‘oko‘a mau o Hawai‘i. He mea ia mau mele e lana ai ka mana‘o o ka

⁴² Basham, "Ka Lāhui Hawai‘i," 38.

⁴³ Craig S. Womack, *Red on Red: Native American Literary Separatism* (Minneapolis a me Lākana: University of Minnesota Press, 1999), 14.

maka heluhelu, a he mea ho'i ia e mau ai a e ulu ai ho'i ke kūpa'a o ka mana'o a me ka na'au o ka lāhui.⁴⁴

A ma o ke mele lāhui nō e ō mai ai nā leo aloha 'āina e hō'ike ahuwale ana i ke kūlia mau 'ana o ka lāhui no ke kū'oko'a a me ka pono. Eia na'e, 'a'ole wale nō ma ke mele lāhui e mau ai kēia mau mana'o a me kēia pilina o ke Kanaka Maoli i kona 'āina a me kona lāhui pono'i. Aia nō ho'i ma nā 'ano mele like 'ole, nā mo'olelo like 'ole, a me nā 'ōlelo wehewehe mele a mo'olelo paha o ka po'e na'auao.

No ua mana'o nei, kuhi akula 'o Womack i kekahi mea kākau Lakota, 'o ia ho'i 'o Kelly Morgan, no kona wehewehe 'ana i ke kuleana lāhui o ka mo'olelo, penei:

Literature, Morgan posits, contributes to Lakota cultural survival because it extends knowledge of cultural practices to future generations. In comparison to rigid non-Indian "scientific" depictions, literature is unfixed, ever growing and evolving, and influenced by "the diversity of Lakota people themselves"... Morgan believes that the primary audience for Lakota texts are Lakota people themselves, and she sees the written word as a vehicle for carrying forward oral stories. This kind of *nation building*, I believe, is vital to the authorship and critical response of the future.⁴⁵

He mea nui ko'iko'i kā Womack kapa 'ana i ka ha'i mo'olelo he hana ho'oulu lāhui a ho'okumu aupuni paha, i ho'omaopopo pono kākou, penei e ho'okino 'ia ai ka Lāhui 'ōiwi, a mākaukau no ke Ea politika. Ma o ka ho'oholomua 'ana i nā mo'olelo i pa'a ma ka na'au o Kānaka mai kinohi mai, a ma o ka mālama 'ana i nā mo'olelo like 'ole o nā kānaka like 'ole o ia Lāhui — ma ko lāua 'ano loli mau a ola.

Ma muli o ka ho'omaopopo 'ana i kēia pilina o ka mo'olelo a me ke mele i ke Ea o kekahi Lāhui 'ōiwi, ua hui mai nō nā mana'o o laila, a kupu a'ela ke kama'ilio 'ana no ka *literary separatism*, ka *literary nationalism*, a me ka *intellectual sovereignty*. 'Oiai 'oko'a iki nā inoa i kapa 'ia ai kēia mana'o nui, ua pili nō kēlā me kēia kino ona. 'O ia ho'i, he 'ano kōko'olua kēia

⁴⁴ Basham, "I Mau ke Ea," 2.

⁴⁵ Womack, *Red on Red*, 15. Na'u ke kālele.

no ka ho'okumu hou 'ana i aupuni kū'oko'a na ka Lāhui 'ōiwi, a he kōko'okolu paha no ka 'a'apo hou 'ana o kākou i nā 'āina kupuna o ka Lāhui, ma o ka mālama, ka ho'oulu, ke kia'i, a me ka ho'omana. 'O kona ao na'e, aia i ka na'au, ka no'ono'o 'ana, a me ke kūka'i mana'o ma waena o ka po'e Kānaka.

Ma kekahi 'ao'ao, he 'ano pane nō ho'i kēia kū'oko'a o ka 'imi na'auao no ka ho'ā'o mau 'ana o ka po'e ho'okolonaio i ka hō'iliwailike 'ana i nā lāhui 'ōiwi, i kū like kākou me nā lāhui hapaiki o nā 'āina 'ē, a i pau ai ho'i ko kākou kuleana no ka 'āina a lākou e noho hewa nei. Ho'ākāka mai kekahi mau mea kākau 'ōiwi o 'Amelika i nā 'ano i ho'okino 'ia ai kēia hō'iliwailike 'ana, 'o ia ho'i ka ho'āhewa 'ia 'ana o ka hapa 'ōiwi he ho'opunipuni inā e kākau 'o ia no kona 'ike he 'ōiwi maoli; ka ho'āhewa 'ia 'ana o ka 'ōiwi he na'aupō a he holomua 'ole inā ho'ohanohano 'o ia i nā lōina o kona mau kūpuna; ka ho'ohalahala 'ia 'ana he ho'okae 'ili no ka nānā wale 'ana nō i nā mea kākau 'ōiwi, ke kākau 'ia he puke a a'o 'ia paha he papa; a me ka ho'owahāwahā 'ia 'ana o ka 'imi 'ana i kū'oko'a no nā mea kākau 'ōiwi, a i ala e pakele ai kākou i ka pākela ho'omalū 'ana mai o ko 'Eulopa me 'Amelika.

'O ka 'oia'i'o na'e, ma o kēia 'ano pakele wale nō e ho'omaka 'i'o ai kākou i ka no'ono'o, ke kama'ilio, ka ho'okō, a me ka ho'omau 'ana i nā mea e pono ai ko kākou mau lāhui 'ōiwi. No ka mea, iā kākou e 'ae ana e noho ma ka "malu" o ua mau lāhui ho'okolonaio lā — ma ka nohona politika a ma ka nohona 'imi na'auao kekahi — e 'ae ana nō ho'i kākou i ke kahu mau 'ana i ko lākou pulakaumaka, 'o lākou iho nō. A, e hihia mau ana kākou i ka no'ono'o 'ana no ka pilina me ka 'ole me lākou lā, a i ka mālama me ka 'ole i ko lākou pono. 'O ka mana'o kēia a Warrior i hō'ike mai ai ma kāna 'ōlelo 'ana mai penei:

Though we have been good at proclaiming our inclusion among the oppressed of the world, we have remained by and large caught in a death dance of dependence between, on the one hand, abandoning ourselves to the intellectual strategies and categories of white, European thought and, on the other hand, declaring that we need

nothing outside of ourselves and our cultures in order to understand the world and our place in it...

When we remove ourselves from this dichotomy, much becomes possible. We see first that the struggle for sovereignty is not a struggle to be free from the influence of anything outside ourselves, but a process of asserting the power we possess as communities and individuals to make decisions that affect our lives.⁴⁶

He ‘ano huluhia kēia o ka no‘ono‘o ‘ana o kekahi o kākou po‘e ‘ōiwi, i kālele ‘ia ai ka mana o ke Ea, ma kahi o ke kālele ‘ana aku i ka ho‘i ‘ana i kekahi nohona kahiko a i ‘ole ka ho‘ohemo ‘ana i nā mea a pau i loa‘a mai waho mai. Ma ka no‘ono‘o ‘ana penei, ‘ike kākou ē, ‘a‘ole kēia mana he mea i pili wale nō i ke aupuni a me ka noho Kū‘oko‘a ‘ana o ke aupuni Hawai‘i. Akā, he mea ia e ulu ana mai loko mai o kākou pākahi a pau, a he mea ia e nui a‘e ke huipū kākou ma ke ‘ano he lāhui. He Ea kēia e hiki ai iā kākou ke ho‘okō a ho‘oholomua aku i kēia manawa ‘ānō, ma ko kākou mau nohona ma‘amau. A he Ea nō ho‘i ia e kūlia ai, i hiki i ka lāhui holo‘oko‘a ke ho‘okō i ia mau mana‘o like ke ku‘iku‘i aku me nā lāhui ‘ē a‘e o ka honua nei.

He pane kūpono kēia no ka po‘e e kuhi ana ē he mea ke Kū‘oko‘a i hiki ‘ole ke ho‘okō ‘ia, no ka mea he ala ia e ho‘i ai kākou i ka nohona kahiko. ‘A‘ole pēlā. A, he ‘ōlelo ho‘ona‘auao kēia no ka ‘oko‘a o ka ho‘ohemo kolonaio, ‘o ia ho‘i ka *decolonization*, a me ka ho‘oulu nohona Hawai‘i, ‘o ia ka *resurgence*.⁴⁷ E like me kā Alfred a me Corntassel e wehewehe mai ai, lilo mau ka ho‘okolonaio, ‘o ia ka mana‘o nui e alaka‘i ana i ko kākou no‘ono‘o ‘ana no ka nohona ‘ōiwi i ka wā ma mua, kēia wā nei, a me kēia hope aku ho‘i. Eia na‘e,

... there is a danger in allowing *colonization* to be the only story of Indigenous lives. It must be recognized that colonialism is a narrative in which the Settler's power is the

⁴⁶ Robert Allen Warrior, *Tribal Secrets: Recovering American Indian Intellectual Traditions* (Minneapolis: University of Minnesota Press, 1995), 123-4.

⁴⁷ Nui nā hua ‘ōlelo i hiki ke ho‘opuka ‘ia no kēia inoa ‘o ka *resurgence*, e la‘a: ka ho‘oulu nohona Hawai‘i/‘ōiwi, ka ho‘oulu lāhui Hawai‘i/‘ōiwi, ka ho‘āla pilina ‘ōiwi, ke kaheāwai, a me ke ea. Ma kēia pepa, e ho‘ohana ‘ia ana kēia mau hua ‘ōlelo (a me kekahi mau mea hou aku paha) no ke kuhi ‘ana i nā mana‘o ‘oko‘a i loko o kēia hua‘ōlelo haole ho‘okahi, a no ka ho‘ākāka ‘ana i kekahi mau mana‘o i loa‘a wale nō ma ka Hawai‘i.

fundamental reference and assumption, inherently limiting Indigenous freedom and imposing a view of the world that is but an outcome or perspective on that power.⁴⁸

‘O ke kupina‘i paha kēia o ka pōkā pahū ‘ōiwi i wehewehe ai ‘o Ngūgĩ Wa Thiong’o, a e ō mai ana iō kākou nei. ‘O kahi mea ‘āpiki ona, ma muli paha o ko kākou hana ‘i‘o ‘ana no ka ho‘ohemo ‘ana i ka ho‘okolonaio, lilo ‘o ia i pulakaumaka no kākou, a hiki ke hānai hou ‘ia ‘o ia a ulu a‘e nō, i hihia hou ai nā ‘ano māhele like ‘ole o ka nohona i kona mana kala‘ihi. No laila, ‘o ke ke‘ehina mua e ho‘opau ai i kona luku mau, ‘o ia ka hulikua ‘ana aku i ua ‘ano kūka‘i mana‘o lā a komo piha i ke a‘o ‘ana a me ka ho‘oulu ‘ana i ko kākou mau lōina, ko kākou lāhui, a me ko kākou mau ‘āina pono‘ī. ‘O kēia ‘ano ho‘oulu nohona ‘ōiwi paha ka mea ‘oi loa o ke kū‘ē a me ka ho‘opale ‘ana aku i ka ho‘okolonaio a me ke kūpina‘i mau ‘ana mai o ka pōkā pahū nohona ‘ōiwi.

Ke hāpai ‘ia maila kēia mau mana‘o kū‘oko‘a o Alfred a me Corntassel, me he mea lā, he hana ma‘alahi loa ka hulikua ‘ana i ka ho‘okolonaio. ‘Ōlelo ‘ia maila penei:

We do not need to wait for the colonizer to provide us with money or to validate our vision of a free future; we *only* [na‘u kēia kālele] need to start to use *our* Indigenous languages to frame our thoughts, the ethical framework of *our* philosophies to make decisions and to *use* our laws and institutions to govern ourselves.⁴⁹

‘O ka ‘oia‘i‘o, he papahana pohihihi a lō‘ihi kēlā me kēia "only" a lāua i hāpai maila, a ‘a‘ole paha hiki ke ha‘alele loa ‘ia ke kama‘ilio pū ‘ana no ka noho kala‘ihi o ke aupuni ho‘okolonaio, ‘oia i mau nō ka hihia a me ke kūpiliki‘i o ko kākou lāhui ma muli ona lā. Eia na‘e, he mau ‘ōlelo ‘ike mamao kēia, a he ho‘olana mana‘o nō kekahi. A i ka wā pōpiliki‘i, he pono nō kēia ‘ano paipai laulā, i lawa no ka moemoeā e kō mai ana.

⁴⁸ Taiaiake Alfred a me Jeff Corntassel, "Being Indigenous: Resurgences against Contemporary Colonialism," *Politics of Identity*, IX, LH, Richard Bellamy (Oxford a me Minnesota: Blackwell Publishing, 2005), 601. Pēlā i kālele mua ‘ia ai.

⁴⁹ Ibid., 614.

‘O ka *literary* a me ka *intellectual sovereignty*, he kumumana‘o nō ia e paipai ana i ko kakou ho‘olālā a moemoeā ‘ana no ko kākou nohona ‘ōiwi i kēia hope aku. A, ‘oiai ‘a‘ole i pili pono kona mau palena a me kona mau kuleana i ka ‘āina pa‘a a me ke aupuni e noho hewa ‘ia nei, e lilo paha ‘o ia i ‘elele (a i lehua, inā he pono) no ko kākou mau mana‘o a kuleana kū‘oko‘a ho‘i. Ho‘oholo mua ‘ia ma o ka ha‘i mo‘olelo, ke kālāi mana‘o, a me nā ‘ano kākau mele a mo‘olelo like ‘ole, a mai laila mai e ho‘okino ‘ia ai ua mau pahuhopu nei ma ka ‘āina a me ke Ea a kākou e kūlia nei. No ua mana‘o nei paha e kākau mai ai ‘o Chadwick Allen penei: "Indigenous theory's most radical move in the fight for self-determination has been and will continue to be its demand to set the terms of indigenous representation in every arena." ‘O kēia ho‘i ka pahuhopu nui: na ka po‘e ‘ōiwi a me nā lōina o kona mau kūpuna a me kona ‘āina, nāna e ho‘okele i ka noho ‘ia ‘ana o kēia pae ‘āina.

MOKUNA 2:

EA MAI LOKO MAI O KA PŌ: KA PILINA O KE MELE ME KE EA HAWAI'I

Pololei 'Oia'i'o

A he nani a he shua mai ho'i kau
'O ka lei liko lehua
A he lei ho'ohihi na ka malihini
'O Hawai'i nui o Keawe
Shua ha'aheo 'o Maui nō ka 'oi
I ka liko pua lokelani
Me ka wai kaulana a 'o 'Īao
Kilakila 'o Haleakalā

Uluwehi O'ahu lei ka 'ilima
Ke kapitala o Hawai'i nei
Kaua'i mokihana Wai'ale'ale
Kela i ka lani kilakila
Ha'ina ka puana me ke aloha
E mau ke ea o ka 'āina i ka pono
Moloka'i, Lāna'i, me Ni'ihau
A he shua maoli nō¹

'O kekahi hopena o ka ho'oka'awale 'ana i nā Mele Lāhui o ka Lāhui Kanaka Maoli, 'o ia ho'i ka mahu'i 'ana ē, he mea ka'awale ka make'e lāhui a me ke aloha 'āina, a ua hiki ke mele 'ia kekahi me ka 'ole o kona ko'olua. Ma muli ho'i o laila, mahu'i pinepine 'ia kahi kōā i ka mo'olelo o ko kākou Lāhui, ma waena o ka puka 'ana mai o nā Mele Lāhui o nā makahiki 1893-1898 a me ke ea hou 'ana mai o ka leo mele kū'ē i nā makahiki 1960-80. A 'o kēia kōā, he wā ia e mahu'i 'ia ai ke emi, a i 'ole ka nalo 'ana aku o ke aloha 'āina politika i ka lāhui 'ōiwi.

'Ike 'ia kēia 'ano kuana'ike ma kā Elizabeth Tatar ho'onohonoho 'ana i ka "History of Hawaiian Music" ma loko o ka puke *Hawaiian Music and Musicians*. Ho'oka'awale akula 'o ia nei i 'ewalu māhele o kēia mo'olelo, "according to the major non-Hawaiian (Polynesian)

¹ John Kameaaloha Almeida, "Pololei 'Oia'i'o," mele 'ia e John Kameaaloha Almeida a me Genoa Keawe & Her Hula Maids, *Vintage Hawaiian Treasures, Vol. 2: Hula, Hawaiian Style*, Cord International, 1994, CD.

musical trends of the time." Ahuwale koke maila ke kuana'ike i loa'a ai kēia mau māhele, a hiki ke wānana 'ia nā pilikia e hua mai ana, e la'a: ka mana'o ē ma ka wā wale nō e hui ai nā mele a, ke pau kona wā, pau nō ia 'ano mele; a me ke kauka'i nui 'ana aku i ke alaka'i 'ana mai o waho, me he mea lā mai laila wale mai nō ka lōina a me ka leo mele e pua'i ai kahi māhele hou o ke mele 'ana aku o ke Kanaka Maoli. Ma kā Tatar nei mo'olelo 'ana mai, hulikua 'ia nō ho'i ka wā mua i laha loa ai nā Mele Lāhui ma ka 'āina nei, a wehewehe wale 'ia nō ia wā (Māhele II, 1872-ca.1900) no ke alaka'i 'ana mai o Henri Berger i ka Bāna Lāhui Hawai'i, ka haku 'ia 'ana o nā hīmeni Hawai'i e nā alii, a me ke ea 'ana mai o ka hula ku'i. Aia a 'ike 'ia ma Hawai'i nei ka "social unrest that had convulsed the American mainland from the mid-1950s," 'o ia ho'i ma ka hopena o nā makahiki 1960, a laila i ho'omaopopo 'ia ai nā mele kū'ē a me nā mele pai lāhui o ke Kanaka Maoli.²

Ua 'ane like nō ho'i kā Berger mo'olelo 'ana mai no nā Mele Kū'ē a ko kākou lāhui aloha 'āina. I loko nō o kona kuhi 'ana aku i nā mele i haku 'ia no ke kū'ē 'ana i ka ho'okahuli aupuni a me ka ho'ohui 'āina (e like ho'i me "Kaulana nā Pua"), kūpa'a nō ho'i 'o ia nei i ka ho'ohāiki 'ana i ka wā i puka ai ka hapanui o nā "Sovereignty Songs," ma hope ho'i o ka haunaele sivila o 'Amelika ma nā makahiki 1950-70. Eia hou, mea mai 'o iala: "With the exception of "Kaulana Na Pua," [pn] "Hawai'i Pono'i," [pn] and "Hawai'i Aloha," the well-known sovereignty songs of the 20th century and beyond are products of the modern era and grow out of the American tradition of 'protest songs.'"³

Pololei paha ka wehewehe 'ia 'ana o nā mele lāhui "well-known" o kēia au ma ua 'ano nei, a he keu paha no nā mele i haku 'ia ma ka 'ōlelo haole a me ka pa'i'ai. Eia na'e, 'a'ole wale

² Elizabeth Tatar a me John Berger, "Introduction: What is Hawaiian Music?" *Hawaiian Music and Musicians* (Honolulu: Mutual Publishing, 2012), xlv-xlv.

³ John Berger, "Sovereignty Songs," *Ibid.*, 774-776.

nō ma Kahiki i hua ai kēia ‘ano mele, a ke ‘ōlelo ‘ia penei, ho‘onalo ‘ia ka iwikuamo‘o o nā mele Hawai‘i i haku ‘ia no ka ho‘omau ‘ana i ka lāhui a me ko kākou mau pono; ho‘opoina ‘ia nō ho‘i ka iwikuamo‘o o ke aloha ‘āina a me ka make‘e lāhui i ea mau maila ma nā ‘ano mele like ‘ole i haku ‘ia e ka po‘e Kānaka Maoli.

‘O "Pololei ‘Oia‘i‘o" kekahi o nā mele Hawai‘i i ‘ike ‘ia ai kēia iwikuamo‘o o ke aloha ‘āina. I loko nō o kona haku ‘ia ‘ana ma ka wā a Tatar i mahu‘i ai he wā i kū ai ke mele hapa haole i ka moku, a i laha ai ‘o Hawai‘i ma Hollywood a me Tin Pan Alley, eia nō ua mele nei ke paio nei no ka mau ‘ana o ke ea o ka ‘āina i ka pono. I ia wā like nō i puka mai ai nā mele a kākou e hāpai hou nei nō ma ke ‘ano he mele hō‘eu‘eu aloha ‘āina, e la‘a ‘o "E Mau" a me "E nā Kini." No laila, i ka wā i laha ai ke mele Hawai‘i a me kāna pua ‘o ke mele hapa haole, a puka aku i ke ao mālamalama, aia nō kēia iwikuamo‘o aloha ‘āina e mau ana ma kona mau kino ‘elua. Ma kekahi ‘ano, haku ‘ia nō nā mele kū‘ē, ma ke kino na‘e i kūpono no kona wā. ‘Ike ‘ole ‘ia ka niho ‘awa i loa‘a i nā mele o ka *Buke Mele Lāhui*, a ma kahi ona, he leo ho‘āla a ho‘olōkahi ko kēia mau mele, no ka mau ‘ana o ka lāhui, ka ‘ōlelo, a me ka pono o ka ‘āina. A ma kekahi ‘ano ho‘i, haku ‘ia nā mana‘o aloha ‘āina a me nā mana‘o kū‘ē i loko o nā mele like ‘ole, e like me kā Kameaaloha Almeida "Pololei ‘Oia‘i‘o." Ma loko o kēia mau kino palupalu o nā mele nahenahe, ma laila i pa‘a pono ai ka iwikuamo‘o o ke aloha ‘āina ‘oia‘i‘o. ‘A‘ole nō i nalo, ‘a‘ole paha i pe‘e, akā, mau ana nō ā i ka wā e pono ai kona ho‘olaha hou ‘ia ‘ana, a me ke kekē hou ‘ana mai o nā niho, i ‘ike le‘a ‘ia ka ikaika a me ka pau ‘ole o ke aloha ‘āina o ka Lāhui Kanaka Maoli.

I ka mokuna nei, e kau ana ka no‘ono‘o i kēia lawena o ke Ea, ‘o ia ho‘i kona noho mālīe ‘ana a me ka pi‘i hou ‘ana i ka wā kūpono, ma o kona pilina me ia mea he Lu‘u. Ma luna ho‘i o laila e kūkulu ‘ia ai kekahi mau mana‘o no ka *Indigenous resurgence*, a me kona pili pono

‘ana mai iā kākou Kānaka Maoli. A, e kau ‘ia ana nō he ‘ehā pōhaku o ia ne‘ena ‘ōiwi ‘o ka ho‘āla lāhui Hawai‘i, i pa‘a pono ai ua moena nei, kahi e kūlike ai kākou me nā lāhui ‘ōiwi like ‘ole o ka honua nei.

Lu‘u a Ea, Lu‘u a Ea: No ke Ea a me Ka Ho‘ōla Lāhui ‘Ōiwi

Lu‘u aku a ea mai lā,
Kānaenae o ka lani⁴

No Lunalilo nā lālani mele o luna a‘e nei — he panina ia no ka wehewehe ‘ana o ke mele i ka he‘e akamai ‘ana o ua lani nei. ‘Oiai he le‘ale‘a ho‘i kau ke ‘ano o nā paukū mua o nei mele — he‘e ‘o Lunalilo i ka lālā a me ka muku; i ka nalu o Hō‘eu e "‘eu ho‘i a‘e kāua"; a pēlā aku — ‘ike mua ‘ia paha ka "lu‘u a ea" o nei mele ma kona ‘ano he pili nō i ka ‘au ‘ana ma ke kai.⁵ Ke puka mai na‘e ka lālani "Kānaenae o ka lani," loli iki ka mana‘o. ‘O ua "kānaenae" nei, wehewehe ‘ia kona ‘ano e Pukui he pule ia, he mōhai, a i ‘ole he mele ho‘ohanohano i hā‘awi ‘ia me ke aloha a me ka ho‘oha‘aha‘a ‘ana o ka mea oli iā ia iho.⁶ No laila, me he mea lā ‘o ka he‘e le‘ale‘a ‘ana a me ka lu‘u iho a ea mai a ke ali‘i, ‘o ia nō kāna pule, kāna mōhai, a me kāna mea ho‘ohanohano. Eia kekahi, ua ‘ano like ka ho‘opuka ‘ana i kēia ‘ano pule me ka lu‘ukai. Wahi a Pukui, ho‘omaha a‘ela ka mea oli i kona mele ‘ana a‘e i mea e hanu ai, me he mea lā ea a‘ela ‘o ia mai lalo mai o ka ‘ili kai, hanu, a lu‘u hou i lalo.⁷

Ma muli o ka mana‘o i halihali ‘ia e kēia hua ‘ōlelo ‘o "kānaenae," lilo nō ko Lunalilo lu‘ukai i pule a i mele ho‘ohanohano. A ‘o kona ea ‘ana a‘e mai lalo mai o ke kai, lilo ia i pule

⁴ "‘Auhea ‘o Kalani Lā," mai loko mai o *Nā Mele o Hawai‘i Nei*, 36-37.

⁵ Wehewehe ‘ia ho‘i ka "lu‘u" e Nona Beamer, penei: "Style of diving with leaf in the mouth," i pani ‘ia paha ka ihu ke lu‘u aku. Nona Beamer, LH, *Nā Mele Hula: A Collection of Hawaiian Hula Chants, Vol. 1* (Lā‘ie: The Pacific Institute, 1987), 24.

⁶ Pukui a me Elbert, *Hawaiian Dictionary*, sv. kānaenae.

⁷ Ibid.

no ke ea kū'oko'a o kona aupuni a me ke ola o kona lāhui. No laila, ke mele 'ia mai penei,
"Lu'u aku a ea mai lā," 'a'ole nō e nele ka leo aloha 'āina e paipai ana i ka ho'oulu lāhui a me ka
noho kū'oko'a 'ana o ke Aupuni Mō'i.⁸

Ua lehulehu paha nā mana'o e pili aku ana i kēia hua'ōlelo 'o "ea," a ke nui mai nei
paha. Kuhi pinepine 'ia 'o ke ea, he noho kū'oko'a ia, he hanu na ke kanaka, a he ola nō ho'i.
'O ka'u e hoihoi nei ma kēia papahana, 'o ia ka ho'opili 'ana aku i nā mana'o politika hou e
kālai 'ia nei ma lalo o ka inoa he *resurgence*, a ka'a pū ma lalo o ko kākou 'ikena no ke Ea. Ma
kēia ho'omaopopo 'ana i ia mea he ea, he mea nui kona ko'olua, 'o ka lu'u, a me ka pono e ea
hou, a ea hou, a ea hou mai, i ola. No ka mea, 'o ia mea he ho'ōla hou i ka lāhui, he pī'i hou
a'ela ia, ma hope o kekahi wā ho'omaha, a he ho'opili hou a'e, ma hope o kekahi wā ka'awale.
Penei ke ea mau 'ana o ka Lāhui Kanaka Maoli, a me ko kākou ho'opili mau 'ana kekahi me
kekahi.

Ua ho'okumu 'ē 'ia kēia mana'o i nā mo'olelo i kākau 'ia e kekahi po'e na'auao. 'O
Basham, paipai 'o ia i ka nānā pono 'ana i nā mana'o like 'ole o ka hua 'ōlelo "ea" ma kāna
wehewehe 'ana i "Ka Mele a Kahakuikamoana." Kuhi mua 'o ia nei i kā Fonander i kākau ai,
ua pili wale nō ia hua 'ōlelo i ka puka 'ana mai o ka pae 'āina mai lalo mai o ka moana. Eia
na'e:

... 'a'ole paha he pono ka ho'ohāiki 'ana i ka mana'o o ia hua 'ōlelo ma ia 'ano ho'okahi,
no ka mea, ke nānā 'ia a no'ono'o 'ia nā 'ano 'ē a'e o ka mele 'ana no nā mokupuni, 'ike
'ia nō ka pilina i ke ola nō ho'i, 'a'ole i pili wale i ke ea 'ana mai loko mai o ka moana.⁹

⁸ He keu aku nō ke aloha ke no'ono'o a'e i 'elua pu'u nui o kona noho ali'i 'ana, 'o ia ho'i kona mana'o lihi 'ana e
ho'olilo aku iā Pu'uloa i ke Aupuni o 'Amelika Hui Pū 'Ia (Jonathan Kamakawiwo'ole Osorio, *Dismembering
Lāhui*, Honolulu: University of Hawai'i Press, 2002, 150), a me kona 'auamo hou 'ana i ka ho'opakele 'ana i ke ola
o ka lāhui, e luku 'ia ana e ka mā'i lepera. (William Charles Lunalilo, "Palapala a ka Moi i na Mai lepera ma
Kalawao." *Ka Nupepa Kuokoa*, 17 Mei 1873, 2)

⁹ Basham, "I Mau ke Ea o ka 'Āina i ka Pono," 146.

E 'ole ho'i ka wili pū 'ana i nā 'ano like 'ole o ke "ea" i loko o kēia mele, ulu a'e ai ka ho'omaopopo 'ana i ka ua mea he ea, a 'ike 'ia ho'i, "ka pilina o kēia mau [mana'o], 'o ke kū'oko'a me ke ola a me ka 'āina."¹⁰ No laila, 'o kā Basham mana'o e ho'oholomua nei, 'o ia ho'i, he pili hemo 'ole ke ea o ka 'āina, ka lāhui Kanaka Maoli, a me ke aupuni ho'i. A, inā pēlā:

... ma ke mele 'ana, "Ea mai Hawaiinuiakea / Ea mai loko mai loko mai o ka po," he hō'ōia nō ia i ka puka 'ana mai o ka mokupuni mai ka moana lipolipo mai; he hō'ōia ho'i i ke ola 'ana o nā mokupuni ma ke 'ano he pili 'ohana no ke kanaka a he hō'ōia pū i ke kū'oko'a 'ana o nā mokupuni. A mai pōina, 'eā, he 'āina a he kanaka 'o Hawai'i, no laila, ea mai nō ke kanaka a ola ma Hawai'i nei. ¹¹

'O kēia pilina o ke ea, ka 'āina, ke kanaka, a me ke ola, he mea ia i lilo i 'ano kahua no kā Haunani-Kay Trask kūkulu mana'o 'ana no ka lāhui Hawai'i, ke aupuni hou i pa'a i ka lāhui Kanaka Maoli, a me ke ea ho'i o kākou. E like nō na'e me ka iwikuamo'o a kāua e nānā pū nei, e ku'u mea heluhelu, 'a'ole i kuhi pololei 'ia ia mea he Ea i ka hapanui o kā Trask kākau 'ana. Hāpai 'ia nā mana'o o ke ea ma lalo o ka inoa 'o ka *sovereignty*, ka *self-determination*, ka *decolonization*, a me ka *independence*. 'Ike le'a 'ia na'e, he *Ea* nō kāna e wehewehe ana, a he *resurgence* ma kekahi 'ano.

I kā Trask i 'ōlelo ai no ka ho'okahuli aupuni a me ka ho'ohui 'āina, ua hiki 'ole ke 'alo 'ia ka wehewehe 'ana i ka pilina o ke kupa a me kona aupuni ma o ka pilina 'ohana o ke Kanaka Maoli, no laila, ua maopopo le'a ka pilina o ke Ea me ke Kanaka a me kona 'āina pū kekahi.¹²

¹⁰ Ibid., 137.

¹¹ Ibid., 146.

¹² Haunani-Kay Trask, "Writing in Captivity: Poetry in a Time of Decolonization." Mai loko mai o *Inside Out: Literature, Cultural Politics, and Identity in the New Pacific*, LH Vilsoni Hereniko a me Rob Wilson (Lanham, Md.: Rowman and Littlefield, 1999), 16.

Ho'ākāka hou 'ia e ua Trask nei ē, 'o ia "sovereignty" a kākou i kāohi 'ia e ko 'Amelika, he mea ia i 'ūmi'i pū 'ia i ka ho'ohāmau 'ana i ka 'ōlelo Hawai'i ma nā kula a me nā 'oihana aupuni; i ka ho'opio 'ana i ka ho'omana Hawai'i kahiko; i ka lilo 'ana o ke kūka'i waiwai i nā kālepa haole; a i ka lilo 'ana o ko kākou 'āina i ka 'oihana ho'okipa malihini a me ka 'oihana kaua o 'Amelika.¹³ He 'ūmi'i nō ia i ka hanu — ke ea — o kākou Kānaka Maoli. A, no laila, aia ka pono 'o ke kū hou 'ana o Hawai'i nei he aupuni kū'oko'a; akā aia nō ho'i i ke ea hou 'ana mai o ua mau mea waiwai nei. Aia i ke kanu 'ana i ke kalo ma ke kino momona o Papa; aia i ka ho'omana 'ana i nā akua o kākou; aia i ka pili pū 'ana o nā hanauna Kānaka Maoli; a aia nō ho'i i ka ho'ōla hou 'ana i kā kākou 'ōlelo makuahine.¹⁴ I loko nō o ka puka 'ole 'ana mai o ka hua 'ōlelo "ea" ma ua mau paukū nei, 'o ke kahua nō ia o ke ola a me ke kū'oko'a a Trask e kūlia ana.

Na Davida K. Kahalemaile nō ho'i kekahi ha'i 'ōlelo e kuhi 'ia nei e ko kēia au, no ka ho'omaopopo le'a 'ana i ia mea he ea. Ho'opuka mua 'ia kēia ha'i 'ōlelo i ka Lā Ho'ihō'i Ea o ka makahiki 1871, a ma laila i pane ai 'o Kahalemaile i ka nīnau, "Heaha la ke ano o ia hopunaolelo, 'Ka la i hoihoiia mai ai ke Ea o ko Hawai'i Pae Aina?'" No ia mea he ea o ke kanaka, hō'ike 'ia maila kona 'ano he makani, a me ka nui o kona "waiwai," 'oiai 'ina aole ke ea a me ka makani, aole e lanakila ke ola." Akā, 'ike 'ia nō ho'i, 'a'ole ke kanaka 'o ka mea ho'okahi nona ke ea. Penei ka ho'ākāka 'ana mai a ua waha 'ōlelo nei:

1 Ke ea o na i-a, he wai. 2 Ke ea o ke kanaka, he makani. 3 O ke ea o ka honua, he kanaka, koe nae na mea ola lua, ola i ka wai, ola i ka aina. 4 Ke ea o ka moku, he

¹³ Ibid.

¹⁴ Ibid. Eia kā Trask i wehewehe ai no kona a'o hou 'ana i ka mo'olelo a me ke ea 'ōiwi: "To know my history, I had to put away my books and return to the land. I had to plant *taro* in the earth before I could understand the inseparable bond between people and *āina*. I had to feel again the spirits of nature and take gifts of plants and fish to the ancient altars. I had to begin to speak my language with our elders and leave long silences for wisdom to grow. But before anything else, I had to learn the language like a lover so that I could rock within her and lay at night in her dreaming arms."

hoeuli, ka hoeuli o ke kanaka nana e pailata kona noonoo, oia ka uhane. 5 Ke ea o ko Hawaii Pae Aina, nona keia la a kakou e olelo nei, a e olioli nei, Oia no ka noho Aupuni ana.¹⁵

No kēia mau "mea ola o ka honua a me kekahi mau mea e ae," 'o ke ea paha ka mea ho'okahi e ola ai 'o ia. Ola ka i'a i ka wai. Ola ke kanaka i ka makani.¹⁶ Ola ka honua i ke kanaka. Ola ka moku i ka hoeuli. Ola ho'i ko Hawai'i Pae 'Āina i ka noho Aupuni 'ana. E like me kā Basham i wehewehe mai ai, he pili nō ke ea i ke ola, ka 'āina, ke kanaka, a me ke kū'oko'a ho'i. 'Ike le'a 'ia ka pili 'ana mai o ke kū'oko'a ma ka helu 'ehā o luna nei, 'oia i 'o ka hoeuli ka mea nāna e alaka'i i ka moku a ho'oholo aku i kona mau wahi e holo a e pae ai. A no laila, ua hiki ke 'ike 'ia kēia kū'oko'a like nō ma nā mea 'ē a'e a Kahalemaile i helu papa ai: alaka'i 'ia ke kanaka e ka makani; ho'oholomua 'ia ka honua e ke kanaka; a kāohi 'ia ka nohona o ka Pae 'Āina e kona Aupuni Kū'oko'a. 'A'ole nō i kana mai ke akamai o ka po'e Hawai'i i ke kapa 'ana i nei mea he Ea. Ma o ua hua 'olelo ho'okahi nei e ho'ohuipū 'ia ai nā mana'o i pili i ke kālai 'āina, ke ola, ka nohona o kānaka, a me ka 'uhane kekahi.

'O ka mea na'e i 'ano hala a'e ma ka 'ao'ao ke hāpai hou 'ia kēia mau 'olelo a Kahalemaile, 'o ia nō kāna i wehewehe ai no ka "make" 'ana o ko kākou aupuni, a me kona "ola hou" 'ana, 'o ia ho'i ka ho'ihō'i 'ia 'ana o ke ea. No ka mea, no Kahalemaile, he make loa nō ia, e like me ka pau 'ana o Ahukiniokalani, Lonoapamano, Kahalaopuna, Kawelo, a me Leimakani i ka make, a ho'ōla hou 'ia auane'i.¹⁷ A no laila, ke wehewehe 'ia ke 'ano o ke aupuni Hawai'i e ia nei, 'a'ole ia he mea pa'a wale o ke kino, a he mea loli 'ole paha. E like me ke Kanaka nona ia lāhui, he mea loli mau ia, a, e like me Kahalaopuna mā, ua "make" nō, a

¹⁵ "Haiolelo a Davida K. Kahalemaile, Ma Manoa, ma ka La 31 o Iulai," *Ka Nupepa Kuokoa*, 12 'Aukake 1871, 2.

¹⁶ He mau mana'o paha ko kēia "makani." 'O kekahi, he hanu paha no ke kino. 'O kekahi, he 'olelo (e like me ka mea i kuhi 'ia ma kā Pukui, *Ōlelo No'eau*, 25 helu 215 a me ka 115 helu 1080). A 'o ka 'uhane ho'i o ke kanaka (e like me ka i kuhi 'ia i kā Pukui, *Ōlelo No'eau*, 34 helu 275).

¹⁷ "Haiolelo a Davida K. Kahalemaile."

"ola hou mai ka make mai." Wehewehe hou maila 'o Kahalemaile, he 'elua ka make 'ana o ka lāhui — 'o ka mua, i ke au ia iā Kamehameha, "ka wa i hiki mai ai o Vanekoua" a lilo ke aupuni iā Beretania — a 'o ka lua ho'i, i ke au iā Kauikeaouli, ka wā i "hiki mai la kekahi wahi lihi ula mukoi pue kaua, oia pono i o Lord George Paulet," a lilo hou ke aupuni iā Beretania. 'Elua nō ho'i ola hou 'ana mai, a "hoihoiia mai ke 'Ea o ko Hawaii Pae Aina. Ke ola o ka lahui, ke ola o ke aupuni, e puana lokahi ae kakou me ka hoohe leo nui no ka lanakila ana iloko o na kaua huliama."18

Ma loko o kēia mau hua 'ōlelo a Kahalemaile i ho'opuka mai ai, 'ike 'ia e Noelani Goodyear-Ka'ōpua he ala e pakele ai kākou i ka ho'omaopopo 'ana i ke Ea ma ke 'ano he Kū'oko'a i pili wale nō i ke aupuni, a 'o ke 'ano aupuni ho'i i kapa 'ia he *state* a he *nation-state* paha. Wahi āna:

Ea can be seen as both a concept and a diverse set of practices that make land primary over government, while not dismissing the importance of autonomous governing structures to a people's health and well-being. ...Ea confounds arbitrary distinctions between politics and culture. It is a principle that includes both independence and interdependence. Most importantly, it is a way of living that has deep roots in Kanaka Maoli understandings of the nature of creation.¹⁹

'Ano pili paha kēia wehewehe 'ana i kā Trask i hāpai ai no kona ho'omaopopo pono 'ana i kona "history," ma o ke kanu 'ana i ke kalo, ka ho'opuka 'ana i ka 'ōlelo makuahine, a pēlā aku. Mea maila ho'i 'o Goodyear-Ka'ōpua, "ea is based on the experiences of people on the land, relationships forged through the process of remembering and caring for wahi pana, storied places."²⁰ No laila, i ko kākou kūlia 'ana i ho'ihō'i hou 'ia ke Ea o ka 'āina, he mea nui ka

¹⁸ Ibid.

¹⁹ Noelani Goodyear-Ka'ōpua, 'ōlelo ho'olauna no *A Nation Rising: Hawaiian Movements for Life, Land, and Sovereignty*, LH Noelani Goodyear-Ka'ōpua, Ikaika Hussey, a me Erin Kahunawaika'ala Wright (Durham: Duke University Press, 2014), 3.

²⁰ Ibid, 4.

mālama a me ka ho‘oulu ‘ana i ko kākou pilina me nā ‘āina ‘ōiwi o kākou. A ‘o kā Trask ho‘opili hou ‘ana i nā lōina o nā kūpuna, he hana aloha ‘āina ia, a he hana ho‘iho‘i Ea kekahi.

No ke aha na‘e e pono ai kēia ‘ano ‘ikena i ke Ea a me kona kūlia ‘ana i pono a i nu‘u ho‘i i kīko‘o akula ma luna a‘e o ka noho aupuni kū‘oko‘a ‘ana o ka lāhui Kanaka Maoli? I pane no neia nīnau, e malīu aku kāua e ka mea heluhelu, i ka leo o ‘elua o nā keiki e‘e i ka ‘ale hānupanupa o ia mea he *Indigenous resurgence*, ‘o ia ho‘i ‘o Taiaiake Alfred a me Jeff Corntassel. Kuhi maila lāua nei i kahi mea i ma‘a i ia mea he noho aupuni ma ‘Europa me ‘Amelika mā, ‘o ia ho‘i ka ho‘oka‘awale ‘ana i ka lāhui ma ke ‘ano he lāhui aupuni, a ho‘oka‘awale ‘ia ka *mauli* o nā kupa o ia lāhui aupuni. ‘O kēia *mauli* a‘u e kuhi nei, ‘o ia ho‘i ka ‘ike ho‘omaopopo o ke kanaka ē he Kanaka Maoli nō ia; no laila, ua pili nō i ka ‘āina, ka mo‘okū‘auhau, ka ‘ōlelo, nā lōina, a pēlā aku, i noho ai a kupa kona po‘e kūpuna. Ke ho‘oka‘awale ‘ia ka mauli a me ke aupuni o ke kanaka ‘ōiwi — e like me ka mea i ‘ike ‘ia i nā ‘āina i noho ‘ia e ka ho‘okolonaio — pālūa paha ka hopena i ho‘ākāka ‘ia e Alfred a me Corntassel. ‘Akahi, lilo akula iā ha‘i ke kūlana aupuni o ka ‘ōiwi, a ka‘a wale nō ia ‘ōiwi ma lalo o nā hui kanaka ‘ē a‘e i kuhi ‘ia he *ethnic minority*, pau loa kona kūlana Kanaka Maoli. Wahi a lāua nei:

... this is a context in which Indigenous peoples are forced by the compelling needs of physical survival to cooperate individually and collectively with the state authorities to ensure their physical survival. Consequently, there are many 'aboriginals' (in Canada) or 'Native Americans' (in the United States) who identify themselves solely by their political-legal relationship to the state rather than by any cultural or social ties to their Indigenous community or culture or homeland. This continuing colonial process pulls Indigenous peoples away from cultural practices and community aspects of 'being Indigenous' towards a political-legal construction as 'aboriginal' or 'Native American', both of which are representative of what we refer to as being 'incidentally Indigenous.'²¹

²¹ Taiaiake Alfred a me Jeff Corntassel, "Being Indigenous: Resurgences against Contemporary Colonialism," *Government and Opposition* 40, helu 4 (2005), 599.

‘Oiai he ho‘oka‘awale kēia i ho‘omaka ma ke ‘ano o ka no‘ono‘o ‘ana, he ‘oko‘a ke kupa, ‘oko‘a ho‘i ka ‘ōiwi, ‘ike koke ‘ia ka ho‘okino ‘ia ‘ana o ua mana‘o ho‘oka‘awale nei. Hele a ma‘i nā kaiāulu ‘ōiwi, nā lōina ‘ōiwi, a me ka mauli ‘ōiwi o ke Kanaka i kona ha‘alele ‘ana i nā mea kūmau i ‘ike ‘ia ai ‘o ia he ‘ōiwi (a he kupa), a me kona lele ‘ana i ka malu o ke aupuni ho‘okolonaio. ‘O ka ‘ēko‘a na‘e, inā koho ia Kanaka i nā "cultural practices and community aspects of 'being Indigenous'," me he mea lā, e hā‘awi pio ‘ia a‘ela kona kūlana kū aupuni a me ka pilina o ka mauli me ke Ea Kū‘oko‘a.

‘Alua, ke ‘imi ‘ia (a loa‘a paha) he aupuni e kū ai ka ‘ōiwi i kona moku pono‘ī, hiki ‘ole iā ia ke pakele aku i nā kulekele i pa‘a mua i ke aupuni ho‘okolonaio. Wehewehe maila ‘o Alfred a me Corntassel:

Colonial legacies and contemporary practices of disconnection, dependency and dispossession have effectively confined Indigenous identities to state-sanctioned legal and political definitional approaches. This political-legal compartmentalization of community values often leads Indigenous nations to mimic the practices of dominant non-Indigenous legal-political institutions and adhere to state-sanctioned definitions of Indigenous identity. Such compartmentalization results in a 'politics of distraction' that diverts energies away from decolonizing and regenerating communities and frames community relationships in state-centric terms, such as aforementioned 'aboriginality.'²²

‘O ka pakele ‘ana i kēia mau lumi li‘ili‘i i kūkulu ‘ia no nā lāhui ‘ōiwi, aia wale nō i ka ha‘alele loa ‘ana i kēia ‘ano o ka no‘ono‘o a me ke kuana‘ike i ulu a‘e mai loko mai o ka ho‘okolonaio. He mana‘o nui nō ho‘i kēia e ho‘okahua ana i ka ho‘ōla lāhui ‘ōiwi, e like me kā Alfred a me Corntassel i wehewehe maila, me ke kālele pū ‘ana i ko ka ‘ōiwi noho kū‘ē ‘ana i

²² Ibid, 600.

ke aupuni ho'okolonaio a me kona 'ānunu.²³ Ma muli o ka no'ono'o 'ana penei, i ka wā e pilikia ai kekahi kaiāulu 'ōiwi, 'imi 'ia ka ha'ina ma kona noho lanakila pono'i 'ana. Hulikua a no'ono'o 'ole 'ia nā ha'ina a ke aupuni ho'okolonaio e alaka'i a paipai ai. 'O ka *ceremony* kekahi o nā ala e kau ai, e like me kā Corntassel mā i hāpai maila no ka po'e Nuu-chah-nulth o Vancouver, Kanakā. I ka wā i pilikia ai ko lākou kaiāulu i ka pepehi wahine, ma kahi o ka 'imi 'ana i pāna'i no ka hewa o ka lima ikaika, huipū ko laila po'e kānaka i mea e ho'ēmi ai i ka ho'okae wahine i kupu mai loko mai o nā mana'o ho'okolonaio, a i mea ho'i e ho'ōla hou ai i ka hō'ihi a ka lāhui Nuu-chah-nulth i ia mea he wahine. Ma o ka 'aha kīhei pili²⁴ i ho'ōla 'ia ai. Mea mai 'o Corntassel mā, penei:

Importantly, in this ceremony, Nuu-cha-nulth people do not look to Canada for solutions. In fact, Nuu-chah-nulth people view state-centered processes as further dividing communities — or trapping us in a cycle of ongoing oppression. [Through their actions], Nuu-chah-nulth people engaged a haa-huu-pah that breathed hope and possibility for the future grounded in our world-view.²⁵

No kākou po'e Kānaka Maoli kekahi, he pono ka ho'āla hou 'ana i ko kākou hilina'i 'ana i nā lōina o nā kūpuna. 'A'ole wale nō ma ka lehelehe kākou e mahalo aku ai i ua mau lōina nei; 'a'ole wale nō ma ka lima e ho'omau aku ai. Akā, ma ka 'ike 'ana, ka no'ono'o 'ana, ka ho'omaopopo 'ana, a me ke alaka'i 'ana i ko kākou 'āina a me ko kākou nohona e ho'ōla ai.

²³ Alfred a me Corntassel, "Being Indigenous," 597. Penei kā lāua no ka 'ōiwi:

The communities, clans, nations and tribes we call *Indigenous peoples* are just that: Indigenous to the lands they inhabit, in contrast to and in contention with the colonial societies and states that have spread out from Europe and other centres of empire. It is this oppositional, place-based existence, along with the consciousness of being in struggle against the dispossessing and demeaning fact of colonization by foreign peoples, that fundamentally distinguishes Indigenous peoples from other peoples of the world.

²⁴ Jeff Corntassel, Chaw-win-is, a me T'lakwadszi, "Indigenous Storytelling, Truth-telling, and Community Approaches to Reconciliation." *ESC* 35, helu 1 (Malaki 2009): 156. Ua ho'omaka kēia 'aha e kekahi huina 'ōpio, no ka ho'iho'i 'ana i ka pono i nā kaiāulu Nuu-chah-nulth. Hele kino lākou i kēlā me kēia kaiāulu, a 'a'ahu a'ela i kekahi wahine 'ōpio o laila i kīhei pili, no ka hō'ihi 'ana aku i nā wāhine a pau, na lākou mai ke ola o ka lāhui a me ka po'e kānaka. Ma hope aku, na kēlā me kēia kaiāulu i mālama i 'aha like no lākou iho, me ka ho'ohanohano 'ana aku i nā wāhine o ia 'āina, i ke kīhei pili, i nā 'ōlelo ho'omaika'i, a i ke aloha pū kekahi.

²⁵ Ibid.

Pēlā e lilo ai ke kuana'ike o ke Kanaka Maoli, 'o ia ke kahua o kona noho kupa 'ana i kona 'āina pono'ī. Ua kō kēia pahuhopu i ka po'e Nuu-chah-nulth ma o ka 'aha kīhei pili. E kō nō ho'i iā kākou ma o ke mele 'ana a me ka wehewehe pū 'ana i nā mele Hawai'i.

'Ehā Pōhaku e Pa'a ai ke Kahua o ka Ho'ōla Kanaka Maoli ma o ke Mele

'Ike 'ia ē, he 'ano kinolau paha ke 'ano o kēia mea he Ea — ma lalo ona e ka'a ai ka 'āina, ke Kanaka, ke ola, ke aupuni, a me ka Lāhui, a me nā pilina e hui ai lākou. Ma lalo nō ho'i o ke Ea e loa'a ai nā mana'o no ke kū'oko'a, ke aupuni, ka ho'ōla hou 'ana i nā lōina Kanaka Maoli, ka mālama a me ke kālai 'ana i ka 'āina, ka huipū 'ana o ka politika a me ka mo'omeheu, a he nui hou aku paha. Ma muli nō paha o kona 'ano he mea kino 'ole, komo ke Ea i loko o kēia mau mea waiwai o ka Lāhui Kanaka Maoli, ho'opili pū aku iā lākou, a ola. No laila, ke no'ono'o 'ia ke Ea o ka Lāhui, e pili mai ana nō kēia mau mea a pau, a 'oi a'e nō paha.

'O kona mea na'e e kūlike ai me ka *Indigenous resurgence*, 'o ia nō ho'i kona ho'ōla 'ana i nā māhele like 'ole o ka noho kū'oko'a 'ana o ka Lāhui 'ōiwi, 'a'ole wale nō 'o ka noho aupuni. A, ke hāpai 'ia a ho'okō 'ia e ka 'ōiwi, pa'a maila ka ho'ōla lāhui 'ōiwi i loko o 'ekolu pōhaku nui, i wehewehe 'ia penei e nā me'e ona: ka ho'oikaika 'ana i nā pilina o ke Kanaka, kona 'āina, kona lāhui, a me nā lōina o kona mau kūpuna; ka noho 'oko'a, i maopopo ka pa'ewa o ka noho ho'okolonaio, a i hiki i ka 'ōiwi ke kū 'oko'a;²⁶ a me ka ho'oulu 'ana i ka mauili o ka lāhui. I pau ai ke kāuna, ke hāpai nei au i hā, 'o ia ho'i ka hao pū 'ana mai o ka lāhui i mau ai kona Ea, 'o ia nō 'oe 'o ke kai ho'ē'e nui a Kahinali'i. Hopu 'ia kēia mau pahu 'ehā ma o ia mea he mele Hawai'i.

²⁶ Na kekahi haumāna o Kawaihuelani i hāpai i nei mau 'ōlelo 'elua, 'o ka "noho 'oko'a" 'ana, i mea e "kū 'oko'a" ai. No Kalae nō lā ho'i ke keiki. Ching, Kauahiokula, Papa 'Ōlelo Hawai'i 345, 22 Pepeluali 2017.

Ho'i Hou i ka Mole²⁷ — I 'ike ke kama'āina i kona kūlana, a kō

Eia ke 'ino nui a ka ho'okolonaio: 'o ka ho'oka'awale. Wehewehe 'ia e nā mea kākau like 'ole, ma nā 'ano like 'ole ho'i, akā pili lākou a pau i ka ho'onalo a ho'opau 'ana paha i ka po'e 'ōiwi o kekahi 'āina (ma ke 'ano he lāhui, a i 'ole paha ka ho'opau 'ana aku i ke ola 'ana o nā Kānaka). Ma muli o ka ho'onalowale 'ia 'ana o ka po'e 'ōiwi, kā'ili 'ia akula e ka malihini ke kuleana o ua 'āina nei. He keu paha ka wehewehe 'ana mai a Andrea Smith i kēia "logic of genocide," penei:

This logic holds that indigenous peoples must disappear. In fact, they must *always* be disappearing, in order to allow non-indigenous peoples rightful claim over this land. Through this logic of genocide, non-Native peoples then become the rightful inheritors of all that was indigenous — land, resources, indigenous spirituality, or culture. As Kate Shanley notes, Native peoples are a permanent "present absence" in the US colonial imagination, an "absence" that reinforces, at every turn, the conviction that Native peoples are indeed vanishing and that the conquest of Native lands is justified.²⁸

Aia paha ka waiwai o kēia wehewehe 'ana mai i kona ho'ākāka 'ana mai i nā hopena like 'ole o ka ho'opau lāhui 'ōiwi. 'A'ole wale nō ka 'āina 'o ka mea i ho'oka'awale 'ia mai ka 'ōiwi aku, akā, ke ho'onalo 'ia ka lāhui 'ōiwi, waiho kia'i 'ole 'ia kona mau waiwai a pau no ke kā'ili 'ia mai e ha'i: 'o ka lōina ho'omana 'oe, 'o ka 'ōlelo 'oe, 'o ka mo'omeheu 'oe, 'o ke kuhi 'ana iho he Hawai'i (a he Hawai'i paha ka pu'uwai), a ia mea aku nō. Pēlā e ho'ā'o ai ka hao ho'okolonaio e ho'oka'awale i ka mauili o ke Kanaka Maoli, i lilo ia i mea i ka'analike 'ia e nā mea a pau e noho ana ma Hawai'i nei, a i pi'i pi'ikoi lākou i ke kūlana i ho'okapu mua 'ia no ke kama'āina.

Oki loa na'e ka hao 'ana mai o kēia 'ino, 'a'ole nō i pau ma laila. I ka wā i ho'opau 'ia ai ke a'o kula 'ana ma ka 'ōlelo Hawai'i, a i paipai 'ia ai nā hanauna hou e a'o i ka 'ōlelo a ka

²⁷ Wahi a Pukui, he 'ōlelo kēia no ka pili hou 'ana me ke aloha, ma hope o ka moku 'ana o kekahi pilina. Pukui, *Ōlelo No'eau*, 109 helu 1025.

²⁸ Andrea Smith, "Heteropatriarchy and the Three Pillars of White Supremacy: Rethinking Women of Color Organizing," mai loko mai o *The Color of Violence: The INCITE! Anthology*, LH Andrea Smith, Beth E. Richie, a me Julia Sudbury (Cambridge: South End Press, 2006), 68.

haole, ua ho'oka'awale 'ia ka lāhui Kanaka Maoli mai kāna 'ōlelo makuahine aku, a, e like me kā No'eau Warner i hō'ike maila, 'akahi a 'au'a 'ia ka 'ōlelo Hawai'i, a a'o 'ole 'ia i ka hanauna hou.²⁹ 'Elua hua a kēia ho'ōki 'ōlelo. 'Akahi, ho'oka'awale 'ia nā hanauna o ko kākou mau 'ohana Hawai'i ma o ka wali me ka 'ole o ka 'ōlelo pono'i a kākou po'e Kānaka Maoli. Ho'ololi loa 'ia aku ka pilina ma waena o ka makua me kāna keiki, o ke kupuna me kāna mo'o, a hiki i kēia lā. A, ma muli o ka 'eha i ho'okumu 'ia ma ia mau hanauna mua i a'o 'ole 'ia ma ka 'ōlelo a ka makua, eia nō kākou ke 'eha mau nei ke no'ono'o 'ia ka 'ōlelo aloha a ko kākou po'e kūpuna. Ua lilo ke a'o a me ka ho'omau 'ana i kā kākou 'ōlelo pono'i i mea e pī'oloke mau ai ka na'au, no ke ka'awale mau 'ana o kākou ma o ua 'ōlelo makamae nei.

'Alua ho'i, ua lilo ka 'ōlelo i mea i hiki ke kā'ili 'ia e ka malihini noho kū, 'oiai ke lewalewa nei paha, a ke mana'o 'ia nei 'a'ole i pa'a loa i kona lāhui pono'i. Mea maila 'o Warner penei:

Despite the important strides that have been made in reversing language shift, in large part through the Kula Kaiapuni program, it has become increasingly clear that nonindigenous people continue to "colonize" Hawaiians in the field of Hawaiian language education in this movement to revitalize the Hawaiian language and culture, as has been the case in the past 150 years in virtually every other facet of Hawaiian life. That is, some non-Hawaiian language educators and academics in the revitalization movement have and are actively engaged in promoting ideologies through political rhetoric and discourse that serve to legitimize, justify, and empower their own voices not only to speak and decide for Hawaiians but also to silence those less empowered voices.³⁰

Nui hou aku paha nā hopena i hua maila ma muli o kēia ho'ōki 'ōlelo, akā ma 'ane'i, hele a akāka kēia mau 'ano 'elua o ka ho'oka'awale, 'o ia ho'i kai pili i ka 'ohana, i ho'oka'awale 'ia nā

²⁹ Sam L. No'eau Warner, "Kuleana: The Right, Responsibility, and Authority of Indigenous Peoples to Speak and Make Decisions for Themselves in Language and Cultural Revitalization," *Anthropology & Education Quarterly* 30, helu 1 (Malaki 1999): 71.

³⁰ Ibid., 68.

hanauna a me nā kānaka ma muli o ka wali me ka 'ole o ka 'ōlelo, a me kai pili i ke kuleana o ka lāhui, i ho'oka'awale 'ia a e kā'ili 'ia nei paha e ka limanui.

Eia hou, ke nānā 'ia ka lōina Hawai'i, 'o ia mea like nō. Ho'owahāwahā 'ia ka hula, ka ho'omana kahiko, ke kuku kapa, ka he'enalu, a pēlā aku e ka po'e ho'okolonaio o kēlā wā, a a'o 'ia ka lāhui 'ōiwi e ha'alele loa i ua mau hana lapuwale nei o ka wā na'aupō. 'A'ole paha i ha'alele loa 'ia kēia mau hana, 'oiai eia nō ke kū nei, akā ma ka 'ōlelo pinepine 'ana ē he mau lōina ia no ka wā ma mua, ho'onoa 'ia nō kona 'ano he kuleana hānau no ka lāhui Kanaka Maoli e ola nei. Ma muli o kēia ho'oka'awale 'ana i ua mau lōina nei, 'apo 'ia auane'i e nā malihini, a ho'okaulike 'ia me nā lōina like o nā po'e kānaka like 'ole e noho ana ma ka 'āina nei. 'O ke mele a me ka hula kekahi mea e 'ike le'a 'ia ai kēia hana, ma kona lawelawe 'ia 'ana i nā hō'ike'ike Lā Mei o nā kula ha'aha'a o ke au nei. Ma ia mau hanana e kū kaulike ai ka hula o ka Hawai'i me ka pahu *taiko* o ke Kepanī, ka haka a ka Maori, ka hulahula *tinikling* o ka Pilipino, a me ka pāleoleo o ka Pā'ele. Me he mea lā, he ho'ohanohano kēia i nā lāhui kū'oko'a e noho kaulike nei ma ka Pae 'Āina. 'O ka 'oia'i'o na'e, ua na'i 'ia ka lōina o kēlā me kēia po'e kanaka, a lawelawe 'ia ma lalo o ka malu kala'ihī o 'Amelika, e like me kā iala 'ano i mana'o ai he pono. A no laila, ke kūlike ka lāhui Kanaka Maoli me nā lāhui 'ē a'e, ho'oikaika hou 'ia ko 'Amelika na'i 'ana i ko kākou aupuni, a ho'okaulike 'ia ke kūlana o ka po'e 'ōiwi me ko ka po'e malihini i ne'epapa maila. Ho'oikaika 'ia nō ho'i ka 'ōnaehana *multiculturalism*, i wehewehe 'ia maila penei e Sium, Desai, a me Ritskes:

... its project of ethnicity and culture is one of containment and empty signifiers, stripping culture of any power in order to fit it within a colonial paradigm. Even further, Indigenous peoples, who have occupied their lands since time immemorial become expelled by and then invited back into the settler nation-state as "Aboriginal." This process unties the knots of history, loosens Indigenous claims to land, and

reduces them to members of a multicultural minority, always located around the nation but never within it.³¹

A kāko‘o ‘ia maila e kā Scott Richard Lyons:

Mainstream multiculturalism is not sovereignty *per se* because it abstracts its sense of culture from the people and from the land... [it] may focus on the *people* but typically not the *nation* and thus isn't necessarily the practice or honoring of Indian [or any ‘ōiwi] sovereignty.³²

Ma o kēia ho‘oka‘awale ‘ana, pālua ka ‘eha o ka po‘e Kānaka Maoli. Ma kekahi pae, he ‘eha ia no ka na‘au a me ka mauili o ke Kanaka ho‘okahi, i hāpai like ‘ia e kākou a pau. ‘O ka ‘eha kēia o ka moku a me ka loli ‘ana o ka pilina o kākou me ka ‘āina, nā akua, nā kūpuna, a me nā lōina i hānau pū ‘ia mai ke kumu like. A, ma kekahi pae ho‘i, he ‘eha ia e mā‘ule‘ule ai ko kākou lāhui a i kēia lā. ‘O ka ‘eha kēia o ka lilo ‘ana iā ha‘i ke kuleana ‘ōiwi o kākou. ‘Ike le‘a ‘ia ke kā‘ili kuleana o ke aupuni Moku ‘Āina e noho hewa nei ma kēia pae moku, ma o kāna kau kāmāwai a me ka ho‘okuleana ‘ana i nā ‘ano lōina Hawai‘i like ‘ole. I ka makahiki 1859, ‘āpono ‘ia he kāmāwai nāna e koi aku i ka laikini i mea e mālama ai ke Kanaka i ‘aha hula a hō‘ike paha ma waho o Honolulu, a lilo ia lōina kūmau i mea e ‘āpono a hō‘ole ‘ia e ke aupuni.³³ Ua hemo a‘ela ia koina, akā mau nō ke koi laikini no ko kākou komo ‘ana i nā ‘āina kapu o kākou (e la‘a ‘o Kīlauea, Mauna Kea, a me Haleakalā), no ka hui ‘ana o ka po‘e hula a mele paha ma nā ‘āina *public* o ka Moku ‘Āina,³⁴ a pēlā aku. No laila, pehea e ho‘ōla hou ai i ka

³¹ Aman Sium, Chandni Desai, a me Eric Ritskes, "Towards the 'tangible unknown': Decolonization and the Indigenous future," *Decolonization: Indigeneity, Education & Society* 1, helu 1 (2012): VII.

³² Scott Richard Lyons, "Rhetorical Sovereignty: What Do American Indians Want from Writing?" *College Composition and Communication* 51, helu 3 (Pepluali 2000): 457.

³³ Noenoe Silva, "He Kāmāwai E Ho‘opau I Nā Hula Kuolo Hawai‘i: The Political Economy of Banning the Hula," *The Hawaiian Journal of History* 34 (2000): 29-48.

³⁴ I kēia lā nō i nīele ‘ia maila ko‘u māmā i laikini nāna e ‘ae ana i ka hui ‘ana o kona papa hula ma ka pāka ‘o Kailua. (de Silva, L. Māpuana, kama‘ilio, 26 Iune 2017)

‘eha a kākou e ho‘omanawanui nei? Ma o ka ho‘i ‘ana i ka mole a me ka hāwele pono ‘ana i nā aho e pa‘a ai ka wa‘a a kākou e ho‘okele nei.

No kēia pōhaku o ka ho‘ōla lāhui ‘ōiwi, wehewehe mai ‘o Jeff Corntassel a me Cheryl Bryce penei:

Indigenous resurgence is about reconnecting with homelands, cultural practices, and communities, and is centered on reclaiming, restoring, and regenerating homeland relationships. Another dimension centers upon decolonization, which transforms indigenous struggles for freedom from performance to everyday local practice. This entails moving away from the performativity of a rights discourse geared toward state affirmation and approval toward a daily existence conditioned by place-based cultural practices.³⁵

‘Oiai he pepa kēia e nānā pono ai kāua i ia mea he mele, hala ‘ole paha iā kāua, e ka mea heluhelu, kā Corntassel me Bryce e hāpai nei no ka "performance" a me ka "practice." Ma kēia pō‘aiapili o ka pono sivila, ‘imi ka ‘ōiwi i ka pono ma o ke kuleana i ‘āpono ‘ia e ke aupuni ho‘okolonaio, a kapa ‘ia he "performance." Na ke aupuni ka mana e ho‘okumu a e ho‘okō ai i nā koina e loa‘a ai ke kuleana i ka ‘ōiwi — nāna ho‘i ke kahua a me ka loiloi. Inā pēlā, e ‘ike auane‘i ka ‘ōiwi i ka pono e ho‘okō i ua mau koina nei, i mea e puka ai. A, he loli iki mai koe, i like a like ka ‘ōiwi maoli me kā ke aupuni e kuhi ana he ‘ōiwi.

No laila aia nō ka pono ‘o ka ho‘okē ‘ana i ia ‘ano o ka ho‘okō koina a huli aku i kā Corntassel e kapa ai he *everyday resurgence*, ‘o ia ho‘i ka pili hou ‘ana o ka nohona ma‘amau i nā lōina, ke kaiāulu, a me ka ‘āina no laila mai kekahi ‘ōiwi. Ma ke mele a me ka hula, ua pili hemo ‘ole ka ho‘oma‘ama‘a ‘ana (*practice*) me ka lawelawe ‘ana (*performance*), a ke ho‘ohui pū ‘ia a ho‘omau ‘ia, lilo kēia mau mea ‘elua ‘o ia ka hana mau (*practice*) o ka po‘e mele a hula paha. ‘A‘ole i kau wale aku ka hana nui o kēia lōina i ka lawelawe ‘ana i mua o ke anaina, akā

³⁵ Jeff Corntassel a me Cheryl Bryce, "'Practicing Sustainable Self-Determination: Indigenous Approaches to Cultural Restoration and Revitalization," *The Brown Journal of World Affairs* 18, helu 2 (Kupulau/Kauwela 2012): 153.

he hana mau ia e pili hou ai ka mea lawelawe i kāna ‘ōlelo, kona ‘āina ‘ōiwi, ka lāhui Kanaka Maoli, a me nā lōina o kona mau kūpuna — ‘o ke mele ‘oe, ‘o ka ‘ohi‘ohi launahale ‘oe, ‘o ka haku lei ‘oe, ‘o ka ha‘i mo‘olelo ‘oe, a ia mea aku nō.

He ala nō kēia no ka ho‘oulu ‘ana a‘e i nā pilina e ola ai ke Kanaka Maoli, ‘o ia ho‘i kona ho‘omaopopo pono ‘ana a me kona komo piha ‘ana i nā lōina, ke kaiāulu, a me ka ‘āina o kona lāhui. Akā na‘e, ma luna a‘e o kēia "ho‘opili hou ‘ana" o ua mau mea nei, ‘o kā kākou e ‘auamo a‘ela, ‘o ia ka ho‘okino hou ‘ana i ke ‘ano o ia mau pilina, i kū ai i ka pono e loli mau ana me ke au o ka manawa.

‘A‘ole kēia he mana‘o a he kuleana hou i ‘ō‘ili wale maila. Ua hāpai ‘ia nō i mua o ka lehulehu ma ka makahiki 1891 e ka luna ho‘oponopono o ka nūpepa *Ka Leo o ka Lāhui*, ‘o ia ho‘i ‘o John Bush. I ua nūpepa nei i pa‘i ‘ia ai ‘ekolu mo‘olelo ma lalo o ka inoa like, ‘o ia ho‘i "Heaha La Ko Kakou Kulana i Keia La?" Ho‘opuka ‘ia no ko ka mea kākau no‘ono‘o ‘ana "he mea maikai i kela a me keia manawa e hoomaopopo kakou i ko kakou kulana lahui," a i kona kuhi ‘ana mai, ‘o ia ke kulanā o ke kama‘āina, ka mea nona "ke kuleana mua" a me "ke kuleana i oi aku mamua o na mea e ae a pau." Ma o kēia mau mo‘olelo ‘ekolu, wehewehe ‘ia maila ka lilo ‘ana aku o nā kuleana kama‘āina o ka lāhui Hawai‘i i ka malihini, a ‘o ka ‘oi loa, "kou mau kuleana aina, a kuleana o ka noho ana ke pau loa aku nei." A, ma muli o kēia lilo ‘ana aku o nā kuleana, "Oi aku la ka malihini mamua o ke kamaaina. O keia ka mea pono ole."³⁶

Kuhi ho‘omaoe ‘ia a‘ela ka lōina ho‘okipa malihini o ka po‘e Kanaka Maoli ma ke ‘ano he kahua e ho‘okumu ‘ia ai ka pilina ma waena o ke kama‘āina o kēia Pae Moku me kāna mau malihini, a i ‘apo hewa ‘ia ai nā pono o ke kama‘āina e ua malihini nei. Akā, wahi a nei kākau mo‘olelo, "o keia iho la ka mea i hana ia mamua, aka ke like ae nei kakou me ka aposetolo i

³⁶ "Heaha La Ko Kakou Kulana i Keia La?" *Ka Leo o ka Lāhui*, 16 "Ianuali 1891, 2.

pouli ka ike a mahope helelei mai ka unahi ike hou aku la oia a oi mamua o kona ike mua."³⁷

‘O kēia ‘ike ‘ana i ke au hou e ne‘e nei, a me ka pono i ka lāhui ke ho‘onoho hou i ko lākou

kūlana, ‘o ia ka ha‘awina nui o kēia mo‘o mo‘olelo. Kākau ‘ia maila penei:

Ua hiki mai ka wa kupono e noonoo kakou no kakou iho, no ka mea, aole i maa na lahui e i ka noonoo mai no ko kakou pono a mahope mai ko lakou.³⁸

A penei ho‘i:

A aole hoi kakou e hana hoomaloka, elike me ke ano mau o na hana i ike ia mamua. Ua loli ke au, e hookupaa kakou, e hoopono kakou, a e hana kakou me he la, eia no kakou i ka home, aole hoi he hoopiliwale a he kuewa iloko o kou one hanau.³⁹

‘A‘ole na‘e kēia he paipai ha‘akoi a ho‘oki‘eki‘e. Ho‘omaopopo hou ‘ia maila ke kumu o kēia kūlana he kama‘āina, ‘o ia ho‘i, "he mea ia i pili i ka lahui nona, a i hanau ia iloko o ka aina."⁴⁰ No laila, ua ho‘okumu ‘ia nō i ka ‘āina a me ka mo‘okū‘auhau, ‘o ia ho‘i ke kumu mai laila mai keia lāhui kanaka, kona mau akua, a me kona ‘āina e noho mau ai. Eia kekahi, ‘a‘ole ia he kūlana i loa‘a wale i ke Kanaka me ka ‘auamo ‘ole ‘ana i kekahi kuleana e pono ai ka lāhui. Hō‘ike mai nō ho‘i ‘o Bush mā i ka "hana nui" e pono ai, i holomua ka lāhui i ke au hou:

O ka hana nui a na kanaka pono a alakai o kela a me keia apana, oia no ko lakou lokahi, kuka, kalai, a ma ka mea kupono hana aku. E kukulu i na hui ano, e malama i na papa inoa o na hoa, a me ka moololo o na hana. E halawai i kela a me keia manawa e kuka no ka pono, no ka pomaikai o ka lahui a me ka holomua o ka aina, maluna o ka manao aloha a me ka maluhia.⁴¹

No laila, ke paipai ‘ia nei ka lāhui e kūpa‘a no ko lākou pono, ma o ka ho‘okino hou ‘ana i ko lākou pilina i ka ‘āina, ke aupuni, a me nā malihini e ho‘olilo ana i ka pono kama‘āina

³⁷ Ibid.

³⁸ Ibid., 20 ‘Ianuali 1861, 2.

³⁹ Ibid., 21 ‘Ianuali 1861, 2.

⁴⁰ Ibid., 20 ‘Ianuali 1861, 2.

⁴¹ Ibid., 21 ‘Ianuali 1861, 2.

no lākou iho. 'Oiai 'o ka ho'okipa malihini ke kuleana a ke kama'āina e ho'okō ai i ka wā ma mua, ke 'ike 'ia nei ka noho hewa 'ana o kēia 'ano hou o ka malihini mai ka 'aina 'ē mai, a koikoi 'ia ka lāhui kama'āina e ho'i hou i ka mole, i pa'a hou ai kona kūlana a i hewa 'ole ai nā pilina kuleana i ho'okumu 'ia mai kinohi mai, a mai mua loa mai. A, e hana 'ia nō ma luna o nā mana'o nui 'o ka lōkahi, ka ho'opono, ke aloha, a me ka maluhia.

Ke ulu a loli paha ka pilina o ke Kanaka me kona 'āina, ma o ke mele 'ana aku, 'ike koke 'ia ka hopena. I nā makahiki 1990-2010, hele 'ia ka huaka'i māka'ika'i e ka papa 'ōpio o ka Hālau Mōhala 'Ilima, he huaka'i no Maui a Kama a me nā Hono a Pi'ilani. I kēlā me kēia makahiki, 'oko'a nā haumāna i hele i ka huaka'i, akā ua mau aku nō nā wahi i kipa 'ia, nā hula a me nā mele i ho'opa'a 'ia, a me nā ha'awina i a'o 'ia. 'O kekahi o nā mele, 'o ia ho'i kā Dennis Kamakahi mele 'o "Nā Ali'i Pūolani," i haku 'ia no kona mau kūpuna, no Kupanihi mā. 'A'ole nō au e ho'opoina aku i kekahi o ua mau huaka'i nei, a me ke koho mau 'ana o nā haumāna o ia makahiki i ka ho'opuka 'ana i nei mele ma nā wahi a pau, me ke koikoi 'ole 'ia e nā kumu a me nā alaka'i. Iā lākou e pī'i hou ana i kahi ho'okū ka'a, ma hope mai o ka 'au'au 'ana i ka wai hu'ihu'i o 'Īao, puka hou mai ua mele nei me ka ha'aheo a me ka 'oli'oli. A 'ike 'ia ka ulu 'ana o kēia aloha i nā maka o nā 'ōpio, 'oiai lākou e mele ana i nā hua 'ōlelo penei:

Ha'ina 'ia mai ana ka puana
No nā ali'i Pūolani
E ola mau i ku'u mana'o
No Kupanihi he inoa⁴²

Ua maopopo a'ela ia'u nei, ua loli nō ka pilina o ua mau 'ōpio nei, he 'umikūmāhā paha o lākou makahiki, me kēia 'āina a me kona mau 'ōiwi i hala akula. A pēlā pū me nā kūpuna pono'i o lākou e hi'i 'ia ana ma ke kua. A, 'oiai ua haku 'ia nā hua 'ōlelo o luna nei e Kamakahi kāne, i

⁴² Dennis Kamakahi, "Nā Ali'i Pūolani," mele 'ia e Eddie Kamae and the Sons of Hawai'i, *Grassroots Music*, Hawaii Sons Records HS 6006, 1980, LP.

ola ai nā inoa o kona mau kūpuna i kona mana‘o pono‘ī iho, ma o ke mele ‘ana aku i ua mau hua ‘ōlelo like, e ola ana nō i ka mana‘o o kēia mau ‘ōpio o ke au hou. Penei ka mana ho‘oikaika pilina o ia mea he mele, i noho piha ‘ia ka ‘āina a me ka lōina ‘ōiwi e kona po‘e Kānaka, i hiki ai iā ia ke noho piha i ka ‘āina me ka ‘ikena a kona Lāhui.

Ka Noho ‘Ēko‘a - I ‘ike ka malihini i kona kūlana

Kapa ‘ia kēia pōhaku he *contention* e Taiaiake Alfred, a he ‘ēko‘a paha kēia no ke kū‘oko‘a, no kona ‘ano he pāhi‘a a pālala. Paipai ua kuana‘ike nei i ka ho‘āhuwale ‘ana i ke kūlike ‘ole o ka ‘ōiwi ma kona ‘āina hānau pono‘ī, akā, hō‘ole nō ho‘ī ‘o ia i ka limanui ‘ana i ka ‘ānunu loko‘ino. He noho maoli nō i kahi ao ‘oko‘a, i ‘ike ‘ia ka launa ‘ole o ka nohona ‘ōiwi me ke aupuni e noho hewa ana ma luna ona, a i ‘iha‘iha ai ka no‘ono‘o o ua mau po‘e noho hewa nei. ‘O ka pahuhopu nui o nei noho ‘oko‘a ‘ana, ‘o ia ka ho‘ōla mau ‘ana i ka lāhui ‘ōiwi. A‘oa‘o mai ‘o Alfred, ma o ke kū‘ē mau ‘ana he alo a he alo e pa‘a ai ka noho kolonaio ‘ana mai o ha‘i; a ma o ka pane limanui ‘ana o kākou e lilo ai kākou i lāhui ake koko.⁴³ No laila, ‘o ka mea e kū‘ē ‘ia a hemo maila, ‘o ia ho‘ī ke kuana‘ike ho‘okolonaio, ka mea nāna i ho‘okumu i ka ha‘akei o ka haole a me ka pākela ahonui o ka ‘ōiwi.⁴⁴ Mea hou mai ua ‘o Alfred penei:

Defeating the big lie of colonial mythologies is possible. The imperial capitalist state is a huge machine, impossible to defeat, or even to confront head-on with force. It must be confronted obliquely and have its most powerful forces turned against itself.

The way to defeat the colonial state is to struggle in creative contention, to delegitimize it and to weaken belief and commitment in the colonizers' minds, not by confronting the state on its own terms and playing to its strength, violence.⁴⁵

⁴³ Taiaiake Alfred, *Wasáve: Indigenous Pathways of Action and Freedom* (Toronto: University of Toronto Press, 2009), 23: "How you fight determines who you become when the battle is over, and there is always a means-ends consistency at the end of the game."

⁴⁴ Ibid, 228: "Contention has the advantage of attacking the root cause of the injustice, which is the belief system that underlies both the arrogant assumption of the colonizer and the defeatist complacency of the aboriginal."

⁴⁵ Ibid.

‘O ke mele, he mea ia e hō‘eleu aku i ka no‘ono‘o a me ka na‘au o ka po‘e a pau e komo piha i kona pō‘ai — he ‘ōiwi paha, he hoa no ka ‘ōiwi, a he hoa paio nō ho‘i e ki‘i nei e kā‘ili i ka kākou pono Kū‘oko‘a.⁴⁶ Mōakāka paha ka hiki ‘ana i ke mele ke ho‘oulu i ka mana‘o o ka ‘ōiwi, ke mele pū ‘ia ke mele aloha ‘āina e kona po‘e aloha ‘āina pono‘ī. ‘Ano like paha kēia me kā Benedict Anderson i hāpai maila no ke mele pū ‘ana i ke mele lāhui, i pili ai nā kupa e noho like ana ma lalo o kona aupuni. Wahi a ia nei, he mea ka lāhui e kū wale nō i ka no‘ono‘o ‘ana o ka lehulehu, ‘oiai ‘a‘ole nō i ‘ike maka kēlā me kēia kupa kekahi i kekahi. Akā, ma o ke mele pū ‘ana i ka mana‘o ho‘olōkahi, ho‘okino ‘ia ka lāhui.⁴⁷ Ho‘okahi ka mele pū ‘ana, ho‘okahi ka mana‘o aloha lāhui, a e like me kā Ha‘imoeipo i mele ai: "Hookahi puana kou puuwai / No ka poe i aloha i ka lahui."⁴⁸ A e like ho‘i me kā Kamakaia i mele ai: "I hookahi kahi ka manao, / I hookahi kahi ke aloha, / I hookahi kahi puuwai, / E malama i ka maluhia."⁴⁹

Ua like nō ho‘i paha kēia "noho ‘oko‘a" ‘ana ma o ke mele me kā Noenoe Silva i ‘ike ai ma ka haku mele ‘ana a me ke pa‘i mele ‘ana ma nā nūpepa o ke au ho‘okahuli aupuni. I loa nō a ‘auamo ka Hawai‘i i ke kuleana ho‘opuka nūpepa, ua lilo ke mele i wahi kīpuka e noho ‘oko‘a ai ka lāhui, me ka pale ‘ana aku i ka i‘a ‘o Hīlia:

Since the advent of the print media starting in 1834, mele also became a genre of resistance to cultural imperialism. Even in the first missionary newspaper, the student page (written by the Kanaka students of the missionaries) contained a traditional

⁴⁶ Nāwahī, "Ke Aloha Aina; Heaha ia?"

⁴⁷ Anderson, Benedict, *Imagined Communities* (London a me New York: Verso, 2006), 145. Penei kā iāla: "... there is a special kind of contemporaneous community which language alone suggests — above all in the form of poetry and songs. Take national anthems, for example, sung on national holidays. No matter how banal the words and mediocre the tunes, there is in this singing an experience of simultaneity. At precisely such moments, people wholly unknown to each other utter the same verses to the same melody... provid[ing] occasions for unisonality, for the echoed physical realization of the imagined community."

⁴⁸ Haimoeipo, "Umia ke Aloha i Paa Iloko," *Ka Makaainana*, 15 ‘Apelila 1895, 1.

⁴⁹ Sam‘l K. Kamakaia, "Nai Wale no Oukou Ao‘e Pau," *Ke Aloha Aina*, 21 ‘Aukake 1897. I kēia au, kama‘āina kēia mele iā kākou ma kona inoa ‘o "Ka Na‘i Aupuni."

kanikau. Recall that it was a mele... that began the struggle over whether or not Kanaka could continue to publish their own paper. It was mele that Kānepu'u felt should be written and published in their entirety for posterity because the knowledge of the kūpuna was being eroded by the demands of missionaries. Mele were crucial to Kalākaua's formulation of himself and the legitimization of his reign... [and] in the era of print, mele composition became a popular literary form... through which women [and many ordinary people] were able to express their political views.⁵⁰

Ma muli nō ho'i o ke 'ano o ke mele he piha i ke kaona a me nā 'ōlelo ho'ohunahuna, kohu pono 'o ia no ka halihali 'ana i nā mana'o kipi o ka lāhui 'ōiwi, a ua lilo a'ela ia kama'ilio malū 'ana i mea e lōkahi ai ho'i ua lāhui Kanaka Maoli nei.⁵¹ A ma o ia lōkahi 'ana, 'ike 'ia nō ka 'oia'i'o o ka noho 'oko'a 'ana o ka lāhui.

'Oko'a iki paha ka hiki i ke mele ke ho'oulu i ka mana'o o ka hoa paio o ka lāhui Kanaka Maoli, akā ua 'ike 'ia nō. 'Elua paha 'ao'ao o nei kuleana. 'O kekahi, 'o ia ke mele 'ana aku ma kahi 'ōlelo i maopopo i ka lehulehu — he kupa, he hoa, a he 'enemi⁵² paha no ka lāhui. 'O ka 'ōlelo haole ia, a i 'ole paha 'o ka 'ōlelo pa'i'ai. No laila, i ke mele 'ana aku i ke mele "All Hawai'i Stand Together," 'ike 'ia ko kākou na'i hou 'ana i ko kākou pae 'āina, mai kahi kaha a i kahi, ma ke 'ano na'e o ka 'ōiwi. He "Tūtū" ka 'āina,⁵³ he mo'olelo,⁵⁴ he mea ho'oulu,⁵⁵ a he

⁵⁰ Noenoe Silva, *Aloha Betrayed* (Durham: Duke University Press, 2004), 184.

⁵¹ Ibid., 185.

⁵² 'Ano kānalua au i ka hea 'ana i kēia 'ano po'e he hoa paio, he kumākaia, a he 'enemi, me he lā ua pa'a pono ko lākou 'ano he mea a kākou e kū'ē ai, a he kūpa'a 'oni 'ole paha kona mana'o kala'ihī a ho'okākāuha. Pēlā na'e i kuhi 'ia ai ko ka 'ao'ao ho'oma'ema'e, ho'okāhuli aupuni, a ho'ohui 'āina i loko o nā mele i haku 'ia e nā kūpuna ("Mele 'Ai Pōhaku"), a me nā mo'olelo nūpepa i laha i ua mau lā nei ("Ke Aloha Aina; Heaha ia?"). Ke kuhi nei kēia wahi keiki 'alo ehuehu ē, mau nō ka ho'ā'o 'ana o kākou po'e kupa e ho'oulu a'e i ka mana'o paipai aloha 'āina a paipai kū'oko'a ho'i i loko o kēlā po'e ho'okuli. Eia na'e, ke hui pū nā 'ao'ao 'elua ma ka palapala a ma ka lima paha, e 'ike 'ia auane'i ke aloha me ke aloha 'ole.

⁵³ Liko Martin, "All Hawai'i Stand Together," mele 'ia e Dennis Pavao, *All Hawai'i Stand Together*, Poki Records, 1999. "From the fiery pit of Tūtū Pele, I hear my mother's call / Old Tūtū Kāne and Mauna Kea send their love to all."

⁵⁴ Ibid. "Upon Waipi'o's valley floors the ancient battles rage."

⁵⁵ Ibid. "For our sweet Ka'ala and Wai'ale'ale, where the greatest waters fall."

mea ho'olōkahi.⁵⁶ Hea 'ia nā inoa o nā 'āina mana like 'ole, i ola, a no ka lāhui Kanaka Maoli ua mana nei a me ke ea ho'i o ka 'āina.

Eia kekahi, i ka hāpai 'ana o Sudden Rush i pāleoleo, ho'ola'a 'ia he 'ano kīpuka e 'ike 'ia ai lākou he Kanaka Maoli, a 'a'a pū 'ia nā mana'o ho'owahāwahā o ka ho'okolonaio.⁵⁷ 'Oiai ua maopopo ka 'ōlelo i ka mea ho'olohe, e komo ana ka mana'o o nei pu'ukani i loko ona lā, a e kupu mai ana ho'i ko iala mau mana'o pono'i. Ke mele 'ia penei:

So we're living on the beach and they call us
squatters. Cuz we're living off our own
Land fishing from our own waters. I promise
our fight will never be over.
Just try and run us over with your damn bulldozer.⁵⁸

'A'ole nō e nele ka pane o ka na'au. E pi'i paha ke kai, e pi'i paha ka manene, e hū a'e paha ka 'aka, e kū a'e paha ka hoa aloha 'āina. A 'o ia ke kuleana o nei 'ano mele, wahi a ka leo alaka'i o Sudden Rush, 'o ia ho'i 'o Ke'ala Kawā'auhau. Mea maila 'o ia nei, he 'elele lākou no ke Ea Kū'oko'a o ka lāhui Kanaka Maoli. Aia nō nā kānaka ke paio nei ma ke 'ano he koa, he kumu, he loio, a he luna maka'āinana paha; 'o ka ho'oulu mana'o o ka lehulehu, 'o ia ka māhele a ua hui mele pāleoleo nei.⁵⁹ Ma o kēia mau mele 'ana a 'elua, ho'onoho 'ia he kīpuka leo e ola ai ka nohona a me ka lāhui Kanaka Maoli, a ma o ka ho'oku'iku'i 'ana o ua kīpuka 'ōiwi nei i ke ao kolonaio a puni ona, i ulu a'e ai ke aloha o ka po'e aloha 'āina, a 'a'a hou 'ia ko ha'i noho hewa 'ana mai.

⁵⁶ Ibid. "We shall stand as a nation, / To guide the destiny of our generation, / To sing and praise the glory of our land."

⁵⁷ Fay Yokomizo Akindes, "Sudden Rush: *Na Mele Paleoleo* (Hawaiian Rap) as Liberatory Discourse," *Discourse* 23, helu 1 (Ho'oilō 2001): 90. Penei kāna: "Sudden Rush deviates from the subtle and suggestive nature of kaona by applying the honesty and rawness of hip hop to the cultural production of na mele paleoleo. In so doing, the rappers reclaim their space as Natives of Hawai'i and de-scribe their so-called inferiority to haole colonizers."

⁵⁸ Sudden Rush, "Ea," *Ea*, Quiet Storm Records QS1014, 2002, CD.

⁵⁹ Ke'ala Kawā'auhau, ma kā Akindes, "Sudden Rush," 93.

‘O kekahi ‘ao‘ao o nei kuleana mele, ‘o ia ho‘i ke mele mau ‘ana ma ka ‘ōlelo ‘ōiwi o Hawai‘i nei, i loko nō o ka maopopo me ka ‘ole i ka lehulehu. E kuhi mai ana paha kekahi, ‘a‘ole nō hiki ke pā ka na‘au o ha‘i i kahi mele i maopopo ‘ole iā ia. ‘A‘ole kā.

Wehewehe maila ‘o Momiala Kamahale i kekahi hanana i kani kuokuolo ai ka leo o ka pahu a me ka leo o ka hula, a halulu maila nā paia o ke kapikala o ka moku‘āina o Hawai‘i. ‘O ka MH 1997 ia, ka wā ho‘i i hāpai ‘ia ai ka bila 8 ma ka Senate, a me kona kōko‘olua, ka bila 1920 o ka ‘Aha ‘Ōlelo, ka mea nāna e kaupalena i ke kuleana ‘ohi pono o ka ‘ōiwi, a lilo ia i pono sivila e kāohi ‘ia e ke aupuni moku‘āina. ‘O ke alulike maila nō ia o ka po‘e hula, ka po‘e lawai‘a, a me ka po‘e ‘ohi‘ohi lā‘au, i mea e kū‘ē loa ai i kēia mau bila ho‘oluhi kanaka. Ma ke kapikala mākou i ho‘āumoe ai, a puka ka lā, a kau i ka lolo. I ke kani ‘ana o kēlā me kēia hola, kū a‘e ka po‘e hula e hula, a puka maila ke mele wānana kaulana a Ke‘āulumoku, ka mea nāna e a‘o‘ao mai iā kākou nei: "‘Au‘a ‘ia e kama e kona moku / ‘O kona moku e kama, e ‘au‘a ‘ia."⁶⁰ ‘Oiai ma ka ‘ōlelo Kanaka i puka maila, ‘a‘ole nō i hala ka mana‘o a me ka mana i ka lehulehu.

Wahi a Kamahale:

Later, there were reports of legislators in meetings or at the lower level of the State Capitol chambers who heard the drums. One legislator explained that the sound was so awesome it gave him "chicken skin." People at great distances could hear the drums, and *it was unnerving for many of the legislators*. Nothing like this had ever occurred in the State of Hawai‘i in modern times. My mother and father were trying to find a parking space five blocks away, and my mother said, "We could hear the drums beating — it sounded so eerie." She expressed the general expectation of most people when they arrived, that a political place would not be one filled with ancient hula, hula dancers, and sacred hula instruments.⁶¹

⁶⁰ Ke‘āulumoku, "‘Au‘a ‘ia," ka waihona palapala o ka Hālau Mōhala ‘Ilima, Kailua, O‘ahu.

⁶¹ Momiala Kamahale, "‘Īlio‘ulaokalani: Defending Native Hawaiian Culture," mai loko mai o *Asian Settler Colonialism*, LH Candace Fujikane a me Jonathan K. Okamura (Honolulu: University of Hawai‘i Press, 2008), 90. Na‘u ke kālele ‘ōlelo.

‘O kēia pū‘iwa a me ka ho‘okahuli ‘ana i ka mana‘o o ha‘i he wahi hula ‘ole ka hale aupuni o Hawai‘i Moku‘āina, he kino ia no kā Alfred i wehewehe mai ai no ia mea he *creative contention*. E like me ka ‘aha kīhei pili o ka po‘e Nuu-chan-nulth, ua ho‘okō ‘ia nā *ceremony* kūpono ma o kēia noke hula ‘ana. Ua lawe ‘ia na‘e ia ao i mua pono o ka ‘Aha ‘Ōlelo a me ke Kia‘āina o ke aupuni e kū nei, a kū ana he alo a he alo, i hiki ‘ole ai ke hulikua mai. ‘Oiai he mea mau i ua hale nei ka ‘ākoakoa ‘ana o ka maka‘āinana no ka ha‘i ‘ōlelo ‘ana a me ka paipai ‘ana i ko lākou mau pono i mua o ke aupuni, ‘a‘ole ia ‘o ke ala o ka noho ‘oko‘a a kū ‘oko‘a paha — ‘a‘ole ia ‘o ke ala o ka ho‘oku‘iku‘i kuana‘ike. ‘O kēia ala na‘e, he mea ho‘opū‘iwa nō. Aia wale nō i ka hula, ke oli, a me ke mele ‘ana i loa‘a ai ka hopena i makemake ‘ia.

‘A‘ole kēia he mea hou. Mai kinohi mai paha o ke kūlia ‘ana o ka po‘e haole, po‘e ho‘okolonaio ho‘i i ka noho makalike ‘ana o ka po‘e Hawai‘i i loha na ‘Amelika, ua kū nō ka hula a me ke mele i mea e kū‘ē ai i ka ho‘onalo ‘ana i ka nohona a me ka lāhui Hawai‘i. ‘O nā mele, nā hula, a me nā pule i kuhi ‘ia he "na‘aupō" e ka po‘e mikioneli o nā makahiki 1860, ua ho‘opuka ‘ia nō ma nā nūpepa Kanaka Maoli o ia wā, i mea e kū‘ē ai i ka "linguistic and cultural hegemony" e kūlia ‘ia ana.⁶² I ke au iā Kalākaua, ua ho‘ōla hou ‘ia a ho‘olaha hou ‘ia nā ‘ano lōina Hawai‘i like ‘ole a nā mikioneli i ho‘ohalahala ai, a ‘o ka hula nō kekahi. I ia wā i puka mai ai kekahi hula hou, i kapa ‘ia he hula ku‘i, a i lilo i mea e kū ha‘aheo a kū ho‘oku‘iku‘i ai ka lāhui Kanaka Maoli. Wehewehe maila ‘o Amy Stillman penei:

... the *hula ku‘i* embodied the social, cultural, and political polarization in the Hawaiian community. The revival of hula and other indigenous Hawaiian practices during Kalākaua's reign was not received well by the Christian segment of the community, which included Hawaiians and non-Hawaiians alike, or by Kalākaua's political

⁶² Noenoe Silva, "Talking Back to Law and Empire: Hula in Hawaiian Literature in 1861," mai loko mai o *Law & Empire in the Pacific: Fiji and Hawai‘i*, LH Donald Brenneis a me Sally Engle Merry (Santa Fe: School for American Research, 2004), 104, 106.

detractors... By virtue of its royalist stance, *hula ku'i annoyed anti-royalists* who could not be expected to appreciate its openly-expressed nationalist sentiments.⁶³

A hiki mai nō i kēia lā, he mana kū'oko'a ko ka hula a me ke mele Hawai'i. Wahi a ku'ualoha ho'omanawanui, na ka hula e ho'oikaika i ka 'ike a me ka mauili o nā Kānaka Maoli, ma nā 'ano like 'ole: ma o ka pilina me nā kūpuna, ka ho'omau 'ana i ka 'ōlelo kanaka, a me ka ho'ōla 'ana i nā mo'olelo kahiko. A, na ua ikaika nei e ho'oulu i ko kākou 'eleu e "*kū'ē*, to resist and to stand in opposition against colonization and against foreign domination, suppression, and appropriation of who we are and what our culture is and means to us."⁶⁴ A 'o kekahi māhele ho'i o ua 'ano kū'ē nei, 'o ia ho'i ke a'o 'ana i ke kuana'ike o ka lāhui Kanaka Maoli, "which often contradicts or refutes the colonial perspectives taught in schools," a e puni ai ho'i kākou i ke au nei.⁶⁵

I kēlā me kēia la'ana o luna nei, he 'olu'olu 'ole auane'i ka po'e e nānā mai ana, 'oiai ua ho'oku'iku'i a ho'okāhuli 'ia paha ko lākou mahu'i 'ana i ka 'iliwai like 'ana o ke Kanaka Maoli ma lalo o 'Amelika. No laila, i ke kani mai o ke mele a me ka hula i kahi i mahu'i 'ole 'ia, a ma ke 'ano paha i mahu'i 'ole 'ia, lilo ia i mea "unnerving," "annoying," a "contradictory" kekahi. 'A'ole wale nō paha no ke 'ano o ke mele i hāpai 'ia, akā ma muli ho'i o nā mana'o kū'ē i hāpai 'ia e nā mele, 'o ia ho'i ke kū mau 'ana o ka lāhui Kanaka Maoli, a me ka 'ike 'ana o ka mea nānā, kū nō iā ia nā 'ōnaehana kala'ihī nāna e ho'omau i ke kulanā kūpiliki'i o ua lāhui nei. 'Oiai ua laulaha paha ka mana'o ē he mea ka hula e le'a ai ka po'e nānā, ho'āhuwale 'ia maila kekahi kuleana politika ona, 'o ia ho'i ka noho 'iha'iha, i 'ike 'ia ka pa'a 'ole o ia mea he *colonial*

⁶³ Amy Stillman, "History Reinterpreted in Song: The Case of the Hawaiian Counterrevolution," *The Hawaiian Journal of History* 23 (1989): 23. Na'u ke kālele 'ōlelo.

⁶⁴ Ku'ualoha Ho'omanawanui, "Hā, Mana, Leo (Breath, Spirit, Voice): Kanaka Maoli Empowerment through Literature," *American Indian Quarterly* 28, helu 1&2 (Winter/Spring 2004): 88-89.

⁶⁵ Ibid, 88.

hegemony ma luna o kākou. A, e like me kā Corntassel i a'oa'o mai ai, ma o kēia 'ano launa 'olu'olu 'ole e ho'omaka ai ka loli 'ana o ka no'ono'o ho'okolonaio i hele a ma'a i ka lehulehu. A pēlā e ho'ēmi 'ia ai ka mana o ua ao noho hewa lā.⁶⁶

Ka Ho'oulu 'ana i ka Maui o ke Kanaka a me ka 'Āina

'O ka po'e Squamish a'u i launa ai i ka makahiki 2009,⁶⁷ kapa lākou i kā lākou mau mele he lā'au - he *medicine* ia no ke kanaka a me ka 'āina. He mea ia i ho'ouna 'ia e ke Akua (The Creator ho'i, wahi a lākou), i lohe a 'apo 'ia e ke kanaka mākaukau, iā ia e noho ana ma ka wao akua. Na ua 'eu nei e a'o a mele i ke mele no ka lehulehu, i mea e ola ai ka lāhui.⁶⁸

Penei ho'i i wehewehe 'ia ai ke mele Creek e Craig Womack a me kahi hoa ha'i mo'olelo ona, me Linda Alexander. Ha'i 'ia e Alexander ka mo'olelo o ka honu 'āina; na Womack ho'i ke kālailai me ka wehewehe. Wahi a kēia mo'olelo kahiko, he mea kolohe ka honu 'āina. No kona ake 'ai, a me kona ake ho'i e inu i ka Waiko'olihilihi, nīele akula kēia i kahi a nā wāhine e ku'i ana i kulina, a ho'okololohe nō ho'i ma kahi o ko lāua mau wāwae. 'Elua ona mana'o ma laila: e hā'ule ana paha kahi hakina 'ai a lilo maila iā ia nei; a e hiki ana iā

⁶⁶ Jeff Corntassel, "Indigenizing the academy: Insurgent education and the roles of Indigenous intellectuals," *Equity Matters*, Wednesday, January 12, 2011, <http://www.ideas-idees.ca/blog/indigenizing-academy-insurgent-education-and-roles-indigenous-intellectuals>. Penei kāna i wehewehe ai no ia mea he *insurgent education*:

Insurgent education entails creating decolonizing and discomforting moments of Indigenous truth-telling that challenge the colonial status quo. It does this by questioning settler occupation of Indigenous places through direct, honest, and experiential forms of engagement and demands for accountability.

⁶⁷ Kau akula kēia, me nā hoa hoe wa'a, ho'okele wa'a, hula, a mele ho'i, i ka Tribal Canoe Journey o ia makahiki, ma o ke kono 'ana mai o Bob Baker, Kanaka Nahane, a me nā 'ohana hapa 'Ilikini o Victoria, Kanakā. Huipū mākou i ka 'āina la'a o laila, kau ma kahi wa'a Squamish me nā 'ōiwi o ia 'āina, a hoe pū mai Victoria a i Seattle. I kēlā me kēia 'auinalā, pae akula nā wa'a i uka, ho'okipa 'ia e ka lāhui o laila, a komo pū mākou a pau loa i ke mele a me ka hula o mākou. I ia kakahiaka 'ana a'e, ala a'e, kau hou ma ka wa'a, a hoe no kahi 'āina hou, a hiki loa aku i Seattle, Wakinekona. Nui wale nā mele, nā mo'olelo, ke kākō'o, a me ke aloha i kupu mai ma waena o mākou, a ua mau ho'i ka pilina a hiki i kēia lā. Palena 'ole ko'u mahalo i ko lākou ho'okama'āina 'ana mai i ka nani o ko lākou 'āina.

⁶⁸ Bryan Jack, Kama'ilio Pū. Iulai 2009, Kanakā.

ia ke kilokilo aku ma lalo o nā pā'ū o ua mau wāhine lā! Ho'ā'o nā wāhine e ho'okuke i ka honu, a e ho'ohilahila aku iā ia ma ka lei 'ana aku i ko lāua mau huluhulu i kona 'ā'ī. 'A'ohe wahi ha'alele o nei honu. Pau a'ela ke aho o nā wāhine 'elua, 'o ka hili akula nō ia i ua wahi honu nei, a nāhāhā kona kuapo'i. I ia manawa, nui ka pilikia o nei honu — nahā ke po'i, nahā ka umauma. A mo'olelo maila 'o Alexander penei:

And, finally, something just came to him and said, "Why don't you sing this song and get yourself back together?" So he sang this song, saying,

caato sokoso
caato leyh leyh

caato sokoso
caato leyh leyh

He sung that four times, and he began to get his shell back together, but it had little creases in his shell, and he says, "Well, that's better than nothing"...⁶⁹

E like me kā Womack i kuhi ai ma hope a'e nei, i ka 'ōlelo — i ke mele ho'i — ke ola o nei honu. Aia a ho'opuka 'ia nā hua 'ōlelo ma o ke mele 'ana, 'ike 'ia ka hopena ma ke ao nei, 'o ia ho'i ka pili hou 'ana o ka una o ka honu.⁷⁰ Eia ho'i, wehewehe akula 'o Alexander iā

Womack, he mea 'ano laha kēia, 'o ia ho'i ka loa'a 'ana mai o ke mele i mea e ola ai ke kino:

LA: I think that's kind of, you know, interesting to know that wooded area animals like that can sing and get himself together, but it's an old Indians used to say [pn] that something from the good Lord sends those words to you, so I imagine they send the words to the turtle to sing. That's what my dad said, so I kinda think that, too, you know. After he told us that — that things come to you as you're sitting there if you're injured or whatever.

⁶⁹ Linda Alexander, ma kā Craig Womack, *Red on Red: Native American Literary Separatism* (Minneapolis a me Lākana: University of Minnesota Press, 1999), 85.

⁷⁰ Womack, *Ibid.*, 87. Penei kāna i wehewehe maila: "Like much of Indian chant, from an Indian worldview, the song contains the medicine that sets the cure into motion as the language of the chant unleashes physical forces in the universe, Turtle's shell beginning to mend as he sings."

CW: So if you get hurt like that, sometimes, a medicine song will come to you, a song like that?

LA: Yeah, back in the olden days. It don't come to me, though [laughs].⁷¹

Ua ahuwale maila kēia kuana'ike i 'ano laha paha i nā lāhui 'ōiwi o 'Amelika. He lā'au ke mele, a he mea ho'ōla ia e ho'ouna 'ia e ka Mana Nui, i ola hou ai ka mea ma'i a pilikia paha. 'O ka 'oi a'e ho'i ma kēia mo'olelo 'ana mai no ka honu 'āina kolohe a me kāna mele, 'o ia ho'i ka mana ho'opipili o kēia lā'au. Ma o ka ho'opuka 'ana i mele e pili hou ai nā māhele o ke kino i moku 'ia i ka hili. Pēlā e pa'a hou ai ke kino o ka honu; pēlā ho'i e pa'a hou ai ka lāhui 'ōiwi a me kona Ea Kū'oko'a.

No kākou po'e Kānaka Maoli, 'a'ole paha kākou e kuhi ana he "lā'au" ke mele, akā maopopo le'a iā kākou kona mana ho'ōla a ho'opili ho'i. Ma o ke mele i ho'ōla hou ai 'o Hi'iaka i kahi ali'i hula o nā hala o Naue 'au i ke kai.⁷² 'O ke mele kai ho'ōla iā Kauikeaouli, i kona hānau 'alu'alu 'ana.⁷³ Na ke mele e ki'i a ho'iho'i mai i kahi mea aloha i 'auana.⁷⁴ A, ma o ke mele e ho'ohanohano a hō'eleu ai ho'i i ka ma'i a ke kanaka, i ola ka lāhui.⁷⁵ 'Oiai he mau pule, ko'ihonua, a mo'okū'auhau ho'i nā mele mua loa o kēia lāhui, 'a'ole nō hiki ke ho'opoina 'ia kona pili i ka 'uhane o ke kanaka — kona mauili a me kona piko.

'A'ole wale nō i 'ike 'ia kēia 'ao'ao pili 'uhane i ka pahuhopu a me ka hopena o ke mele 'ana; 'ike 'ia nō ho'i i ka wehewehe 'ia 'ana o ia mea he mele. 'O Pukui kahi e kau nei ku'u mana'o, ma kāna ho'ākāka 'ana mai ē: 'o nā hua 'ōlelo, 'o ia ke *kino* o ke mele. A 'o ke kaona

⁷¹ Ibid., 86.

⁷² Poepe, "Hiiaka-i-ka-Poli-o-Pele," *Kuokoa Home Rula*, 21 'Ianuali 1910, 4.

⁷³ S. M. Kamakau, "Ka Moolelo o na Kamehameha," *Ka Nupepa Kuokoa*, 28 Malaki 1868, 1.

⁷⁴ E wehewehe 'ia ana kēia mau mele, e la'a 'o "Ka Makani Kā'ili Aloha" a me nā mele ho'āeae, ma ka Mokuna 4 o nei pepa noi'i.

⁷⁵ E la'a: "Pūnana ka Manu i Haili," ka waihona palapala a ka Hālau Mōhala 'Ilima; a me "He Inoa no Kunuiakea," *Ka Hoku o ka Pakipika*, 2 'Ianuali 1862, 4.

ho'i, 'o ia kona 'uhane.⁷⁶ I loko o ke mele ho'okahi, e loli ana paha ke kino — mele 'ia ka nani o ka 'āina ma kekahi lālani, a 'o ka manu kau lā'au ma kekahi. A i 'ole ia, he ua paha ka mea nona ke mele i kekahi lālani, a he makani 'o ia ma kekahi. I loko nō na'e o ka loli pinepine o ke kino o ke mele, ua maopopo nō kona mana'o no ka mea na ke kaona e ha'i i kona mo'olelo, mai kinohi a i ka puana.⁷⁷ 'O ke kuleana ia o ka 'uhane o ke mele, a 'o ke kino ke hāpai a ho'omālamalama aku i ka 'uhane o loko. A i ka wā e ho'opuka 'ia ai ke mele, pili mai kona 'uhane me kākou po'e mele, po'e ho'olohe nō ho'i, i mea e pā ai ka no'ono'o a me ka na'au i kāna 'olelo e halihali mai ana.

'O Poepoe kekahi e kuhi ana i nā māhele 'elua o ke mele, akā kapa akula 'o ia nei i ia mau māhele he "kaona" a he "pana."⁷⁸ 'Ō'ili mai ua mau hua 'olelo nei ma hope pono o ke kau 'ehā a Hi'iakaikapoliopole i kau ai. I ia wā, aia nō 'o Hi'iaka i ko Pele alo, i ke kaikua'ana ho'i e nukunuku ana i nā kaikaina 'ē a'e ona, no ka hō'auwaepu'u 'ana o lākou i ke kauoha a Pele e ki'i 'ia 'o Lohi'au ma Hā'ena i Kaua'i. He aloha wale nō ko ka pōki'i i nā kaikua'ana Hi'iaka ona. Maopopo iā ia nei, 'a'ole nō he hewa o ko lākou "maniha" 'ana i ke kauoha a ka haku, "oia, he hana hiki no ia ke hanaia e Pele."⁷⁹ No laila, kau akula 'o ia penei, i 'ike 'ia a i hulikua 'ole 'ia ka inaina 'ena'ena o nā kaikua'ana ona:

⁷⁶ Mary Kawena Pukui, "Songs (*Meles*) of Old Ka'u, Hawaii," *Journal of American Folklore* 62, helu 245 (Iulai-Kepakemapa 1949): 247. Penei kāna: "There are but two meanings [of a mele]: the literal and the *kaona*, or inner meaning. The literal is like the body and the inner meaning is like the spirit of the poem."

⁷⁷ Ibid., 248. "Such sudden and apparently fickle changes in thought might sound peculiar and jerky to a European. But to the Hawaiians it was comprehensible because the *kaona* told the straight, consecutive story, although dressed in a garb of colors that did not seem to match."

⁷⁸ Pela 'ia i kā Poepoe mo'olelo penei: "pa-na," no laila 'o "pāna" paha ka hua 'olelo āna i no'ono'o ai. Ma ka puke wehewehe 'olelo Hawai'i na'e, he hui mele ia mea he "pāna," mai ka hua 'olelo haole 'o *band*. Mali'a paha, he pela 'ana ia i ka "pā 'ana," a lilo i hua 'olelo ho'okahi. Inā pēlā, 'ane like ia me kā Pukui me Elbert no ka hua 'olelo "pana," 'o ia ho'i ke kani o nā manamana lima ke ku'i kekahi me kekahi, ka wikiwiki me ka mālie o kahi mele, a me ka pauma pinepine 'ana o ka pu'uwai. Pukui a me Elbert, *Hawaiian Dictionary*, sv. pana.

⁷⁹ Poepoe, "*Hüakaikapoliopole*," 19 Iune 1908, 1.

HELU 4. — NA HIIAKA KEIA.

- 1 Ke liuliu nei au, e hele.
- 2 Ke hea mai la ka makani Koolau-wahine,
- 3 Ke ani peahi mai la ia'u e hele,
- 4 E hele no — e —
- 5 Kuia nae ka huakai pomaikai,
- 6 Ua ena, ua lau na maka,
- 7 Ka poe ino o lakou nei — e —
- 8 He mana-ka paha ia'u,
- 9 Ia wai la?
- 10 E hele no au — e,
- 11 E aloha mai —
- 12 A hele ae au —

O keia kau a Hiiaka i paeaea aku ai, aia iluna o na kaikuaana ke pa-na o kana kau, aka, no ka huhu o ko lakou hanau mua ke kaona o kana paeaea ana, me kona ninau hoohuoi wale ana ae nohoi, no ko Pele *mana-ka* paha iaia i kona noho aku i kona alo, ke kumu o kona hoounaunaia ana e hele ma keia huakai kii kane i Haena.⁸⁰

Hiki ke 'ike 'ia ka 'iliwai like o kēia māhele a Poepoe me kā Pukui i ho'oka'a maila. 'O nā kaikua'ana Hi'iaka ke pā mua i ka 'ōlelo o ke kau, a no lākou ka mana'o i ho'ākāka 'ia e nā hua 'ōlelo o loko. Ua "ena" ko lākou mau maka i ka huhū iā Pele, a lilo i "poe ino," kahi kumu paha e "kuia [ai] nae ka huakai pomaikai" a ka pōki'i. He kaona na'e ko kēia kau, nāna e ho'ākāka a kīpo'i nō ho'i i ka mana'o nui o Hi'iaka ma ka hāpai 'ana i kēia mele. No ke kaikua'ana haku kēia mana'o, no Pele ho'i, me he mea lā ke kuhi nei 'o Hi'iaka ē no Pele ua mau maka 'ena'ena nei o ke 'ino, a iā ia paha e ku'ia ai ka huaka'i.

No laila, 'o ke kino o ke mele ka mea nāna e wehewehe i ka 'ike a ka maka, ka ihu, ka pepeiao paha. He mea 'ano ahuwale ia e maopopo pono ana i ka mea ho'olohe. I ka 'uhane na'e o ke mele ke kuleana 'o ke mele 'ana i ka 'oia'i'o, 'o ia ho'i ka hua i ka umauma, ka mea ho'i e pā ai ka na'au. Aia i kēia 'uhane ka mana nui o ke mele, 'a'ole wale nō ma ka halihali a ho'oulu mana'o paha, akā ma ke 'ano he mea e kūpa'a ai ka lāhui i ke aloha i ka 'āina.

⁸⁰ Ibid.

Ua maopopo le‘a iā George Helm kēia mana o ke mele a me kona ‘uhane. ‘O ia nō ‘oe
‘o Maui, ka mea nāna i hopu i ka lā a kāohi i kona ala e hele ai, kāohi mālie ‘o Helm i ke kīleo
me ke koekoe pū ‘ana i ke kīkā. Ma o kāna mele ‘ana i ulu like ai ka ‘uhane aloha ‘āina i loko o
nā ‘ano kānaka like ‘ole, a lilo akula ia ‘uhane i mea e ‘ume‘ume ‘ia ai lākou no ka lōkahi.

Wehewehe maila ‘o Charles Warrington i kekahi hanana i mele ai ‘o Helm penei:

Once when we were trying to address one of the civic clubs here, you know, the
Hawaiian Civic Club... well, they didn't want to let George speak... the directors
anyway. So George went into the hallway with his guitar and started singing. Pretty
soon everyone was crowding around him listening to him sing, and then he stopped
singing and started talking.⁸¹

‘Ōlelo pinepine kēia me‘e no ka ‘uhane o ke kanaka a me ka ‘āina, a i kona ‘ike ‘ana he ‘uhane
ho‘okahi nō ia. Ma hope o kona noho mua ‘ana i ka mokupuni ‘o Kaho‘olawe, wehewehe maila
‘o Helm i kēia ‘uhane penei: "The breath in man is the breath of Papa (the earth). Man is
merely the caretaker of the land that maintains his life and nourishes his soul."⁸² A, ‘oiai no
Papa mai ka ‘uhane a me ke ola o ke kanaka, ‘o ia ‘uhane ho‘i ka mea nāna e ho‘omalua i kona
‘āina pono‘ī, ke hui pū ko kākou mau ‘uhane aloha ‘āina, a loa‘a ka mauili o ka lāhui. He
kūlana kēia i pili hemo ‘ole ai ka ‘āina, ke kanaka, ka ‘uhane, a me ke aupuni nō ho‘i. No laila,
ma o kona wehewehe ‘ana i ka ‘uhane o ke kanaka, wehewehe pū maila ‘o Helm i ka ho‘opale
‘ana i ke kū‘oko‘a o kona lāhui. Wahi āna i ho‘ākāka ai i mua o nā haumāna kula ki‘eki‘e o
Hawai‘i nei:

To me, national defense is in the spirit of the people. It's in the heart. If the people no
mo' da heart for defend their country that's bad already. So we gotta go restore dose
tings. We gonna restore by putting dignity and integrity into hearts of people. That's
what national defense is.⁸³

⁸¹ Warrington, ma kā Jonathan Kamakawiwo‘ole Osorio, "Hawaiian Souls," *A Nation Rising: Hawaiian Movements
for Life, Land, and Sovereignty* (Durham a me Lāhāna: Duke University Press, 2014), 149.

⁸² Helm, ma kā Noelani Goodyear-Ka‘ōpua, *A Nation Rising*, 7.

⁸³ *Kaho‘olawe Aloha ‘Āina - George Helm*, VHS, 1977.

Ma ka wili mua ‘ana nō o kēia au ‘ōiwi, eia ‘o Keoki Heleuma ke ho‘ākāka nei i kā nā hanauna o kēia kenekulia e kūlia mau nei, ‘o ia ho‘i, ka ho‘oulu ‘ana i ka ‘uhane aloha ‘āina, ka ho‘ōla hou ‘ana i nā lōina Hawai‘i, a me ka ho‘omalua mau ‘ana i kēia pae ‘āina. Ma nā pō‘ai e kama‘ilio ‘ia ai nā pono ‘ōiwi o ka honua nei, kapa ‘ia kēia ‘ōnaehana he *resurgence*; no Helm mā, he ‘imi wale ‘ana nō ia i ka pono a me ke ola o Hawai‘i, he moku a he kanaka.

I ka ho‘ākāka ‘ana a Alfred a me Corntassel i nā hi‘ohi‘ona o kēia ne‘ena politika ‘ōiwi, kālele mau ‘ia kona pilina i ka ‘uhane o ke kanaka, ka ‘āina, a me ka lāhui. No lāua, e like me kā Helm i kūpa‘a ai, ua wili ‘ia a pa‘a kēia mau mana‘o like ‘ole a loa‘a he lei hilo pāwalu o ke aloha ‘āina. A, wahi a lāua, aia ka huluhia ‘ana o nā ‘ōnaehana ho‘okolonaio o kēia au i ka huluhia o loko, i ho‘ōla hou ‘ia ai ka mau ‘ōiwi o kākou po‘e kānaka.⁸⁴

Kū ka ‘Aha — I Kaheāwai ka Nu‘a Kanaka

I ka ha‘alele ‘ana o Peleihonuamea i kona ‘āina hānau, iā Hapakuella ma Kahiki, i mea e ‘imi ai i kāna kāne aloha, iā Wahieloa,⁸⁵ kauoha a‘ela ka wahine i kona mau kaikaina Hi‘iaka a me kāna kaikamahine e noho pa‘a lākou i ke one hānau me ko Pele mau mākuā. ‘O ua kaikamahine nei na‘e āna, ‘o Laka ho‘i, ho‘olā‘au akula ia i kona makuahine e lawe pū a‘ela iā ia nei i kona huaka‘i ‘imi kāne. No kona pi‘ikoi, nīnau maila ka makuahine:

"Heaha auanei kau wahi pono e kokua mai ai ia‘u kou makua, ma keia huakai naauauwa aloha i ko olua makuakane? Aole, e noho no oe."

Alaila, pane mai la no ke kaikamahine: Aole hoi pela, e ka makua. He kuleana kou e imi i ko kane, ko maua makuakane me kuu pokii kaikunane nei, a he kuleana hoi ko maua nei e imi i ko maua luau makuakane. A no ka‘u wahi pono au e ka makuahine

⁸⁴ Alfred, *Wasase*, 22-3.

⁸⁵ Penei i ha‘i ‘ia ai ka mana a Poepoe i kākau ai no ka nūpepa *Kuokoa Home Rula*. Wahi āna, he mana kēia no Maui mai, a no laila i ‘oko‘a ai kēia ha‘i ‘ana, ‘oko‘a ka mea i ma‘a i ka hapanui o kākou. Ma ko Maui Hi‘iaka, ‘o Pelekumukalani ke kaikaina o Pele, ka mea ho‘i i kā‘ili i ke kāne o kona kua‘ana. ‘O ko Pelehonuamea na‘au‘auā ke kumu o kona huaka‘i lolua ‘ana mai i Hawai‘i nei. Poepoe, "Hiiakaikapolipele," 10 ‘Ianuali 1908, 1.

i ninau mai la, i hai aku au ia oe, he wahi pono no ka'u, oia hoi ka hula. Ma na wahi apau a kakou e kipa aku ai ma keia huakai hele, e hoala no au i na aha hula, a malia hoi aia ilaila ko maua makuakane, loa no oia ia maua i ka leo uwalo a'u, a ke keiki."⁸⁶

Wahi a Poepoe, ua 'ike ka wahine i ka "pono io" o kēia 'ōlelo a ke keiki, a 'ae akula 'o ia e lawe aku iā Laka me ia. A laila, ma ka huaka'i, he mea mau iā Laka ka hula 'ana ma kēlā me kēia moku a lākou i pae ai, a i loko nō ho'i o ka loa'a 'ole o Wahieloa iā lākou nei, ua lilo ka hula i mea e 'ākoakoa nui ai nā kupa o ua mau 'āina lā:

Nui na kane ame na wahine o ua aina nei i akoakoa mai e nana i keia poe malihini ui o ka hoea ana 'ku ilaila. He ui na kane; a he ui nohoi na wahine. O ka oi aku hoi o ka mea maikai loa a kamahao nohoi i ka lakou hoomaopopo ana, oia ka hula a ua poe malihini nei e lawelawe ana.⁸⁷

Eia kekahi mea nui a kākou e ho'omaopopo ai ma 'ane'i, 'o ia ho'i, ua makemake nui 'ia ka hula — a me kona mau mele — e nā lāhui noho 'āpapa mai kinohi mai, a mai ka wā kahiko mai nō. Ua mahalo 'ia ka "maikai loa" a me ke "kamahao" o ka hula, a ua 'ike 'ia kona mana e 'ume'ume ai i nā pua like 'ole o ka 'āina e hui pū. 'O ka 'oi loa na'e o ka ho'omaopopo 'ana, 'ei'a: 'o ka "pono" kēia o ka hula. 'O kēia ho'ākoakoa 'ana i ka nui lehulehu i kahi ho'okahi, he kuleana ia no ka hula a me ke mele 'ana, a he mea ia e pōmaika'i ai kānaka.

I kēia mau lā, kālele nui 'ia ke kuleana pāno'ono'o o ke mele, i ho'omaopopo pono kākou he mea ke mele e pa'a pono ai ka 'ike ku'una o kēia lāhui i ka na'au o kona po'e kānaka. A he 'i'o nō. Eia na'e, 'a'ole e ho'opoina 'ia ka hū 'ana a'e o ka le'a, ka la'i, ka 'eu, a me ke aloha ke 'ike 'ia ka hula a ke lohe 'ia ke mele. 'Oiai kama'āina iā kākou ka pā 'ana o ka na'au i ka hana ma'alea a Kanikawī me Kanikawā,⁸⁸ 'a'ole paha kākou e kuhi aku ē he pono a he kuleana

⁸⁶ Poepoe, "Hiiakaikapoliopole," 17 'Ianuali 1908, 1.

⁸⁷ Ibid., 24 'Ianuali 1908, 1.

⁸⁸ 'O nā 'aumākua kēia o Lohi'au, nā mea ho'i nāna i ho'ouna loa aku i ka leo hula o ua ali'i nei, mai kona wahi i Hā'ena, o nā hala o Naue i ke kai, a hiki loa aku i ko Pele Hā'ena, i ke kai kuwā o Puna i ka hala. (Poepoe, "Hiiaka-i-ka-Poli-o-Pele," 28 Pepeluali 1908, 1.)

kēia a ka hula e ho'okō ai. Ma muli paha o ka ho'ohu'a 'ana o ha'i he hana "uso ole" a "lapuwale" ka hula,⁸⁹ ma muli o kona 'ano he le'ale'a, eia nō kekahi hapa nui o ka lehulehu ke piliwi nei i ka pili wale nō o ko ka hula ho'olana pu'uwai i ia mea he le'ale'a wale. 'A'ole paha lākou e ho'ohalahala i ka hula no kona lapuwale, akā mau nō ka ho'oka'awale 'ana i kēia mau mana'o nui: komo ke kūlana pāno'ono'o i ka 'ao'ao o ka waiwai a me ke kuleana; komo ka pā 'ana o ka na'au i ka 'ao'ao o ka le'ale'a a me ke aloha. Akā na'e, e like me ka mea i 'ike 'ia ma kā Laka kānaenae 'ana i kona makuahine, he kuleana waiwai ka ho'olana pu'uwai a me ka hō'eu 'ana a'e i ke aloha o kānaka.

'Ike 'ia nō ho'i kēia kūlana o ka hula a me ke mele ma nā hua'ōlelo a Poepoe i ho'opuka ai no ka hui 'ana o ka lehulehu e 'ike a e hula i ka hula. 'Oiai 'o ka "hō'ike" a me ka "ho'okūkū" paha nā 'ano hula i ma'a iā kākou i kēia au, 'a'ole pēlā i 'ōlelo 'ia ai no Laka mā. No lākou, he "aha" a he "aha hula" ka mea i kū.⁹⁰

'O ka mana'o nui e 'oko'a ai ka hō'ike a ho'okūkū paha, a me ka 'aha, 'o ia ho'i ke komo a komo 'ole paha o ke anaina i loko o ia hana. 'O ka hō'ike, e ho'okō 'ia e nā mea hula wale nō, a he mau 'ike maka ke anaina. Pili paha kēia 'ano hana i ka 'ūniki, i mea e hō'oia'i'o 'ia ai ka mākaukau o ka 'ōlapa, ka ho'opa'a, a me ke kumu. 'O ka ho'okūkū, e kilo 'ia e nā maka loiloi, a mau nō ke ka'awale o ka mea hula a me ka mea nānā.

⁸⁹ Ua 'ike pinepine 'ia ka 'ōlelo 'ana penei no ka hula, nā hō'ike hula, a me ka po'e hula i nā makahiki waena o nā 1800. (E nānā ho'i i kā Noenoe Silva i kākau ai no nā kānāwai kinai hula o ua wā nei: "He Kānāwai E Ho'opau I Nā Hula Kuolo Hawai'i.") 'O kēia mau hua 'ōlelo nei, ua huki 'ia mai kekahi mo'olelo nūpepa nāna e wehewehe ana i ka 'ūniki hula ma Halehaku, Maui. I ka nānā mua 'ana, he ho'ohalahala wale nō kā ka mea kākau no kēia "makena hula." Eia na'e, he nui pūmai'a wale nō kāna i kuhi ai, a me he mea lā, hāpai a'ela 'o iala i leo ho'ohiki, ma ke pani 'ana i ka mo'olelo penei: "e pono i na makai ke makaala i kahi i haiia ae la maluna, no ka mea, e hana mau ana keia poe i na manawa apau." (S.K.K., "Makena Hula ma Halehaku," *Nupepa Kuokoa*, 10 Kepakemapa, 1864, 3.)

⁹⁰ Poepoe, "Hiiakaikapoliopole," 17 'Ianuali 1908, 13 Malaki 1908, 'Apelila 10, 1908, 1.

Wehewehe ‘ia e Adrian Kaeppler kekahi ‘ano hou aku o ka ho‘oka‘awale, akā ‘o kāna, he ‘ano hopena ia o ke kinai ‘ia ‘ana o ka ‘ōlelo makuahine e ka po‘e kolonaio. Kuhi maila kēlā i ‘ekolu ‘ano o ka lawelawe ‘ana i ka hula: ka *ritual*, ka *theater*, a me ka *spectacle*. Ma ka *ritual*, ‘o ka hana ka mea nui, ‘a‘ole ka hua i loa‘a. Ma nā ‘ano ‘elua i koe, ‘o ka hua nō ka mea e kau nui ai ka mana‘o, a mai laila mai i loa‘a ai ka waiwai a me ka pilina i ka nohona Kanaka. I ka lawelawe ‘ana ma ka *theater*, maopopo i ke anaina ka ‘ōnaehana kūka‘i mana‘o o ka hana — ka ‘ōlelo e mele ‘ia, ke kuhikuhi ‘ana o ka lima, ka mana‘o nui o ka ne‘ena kino a me ke au ‘ana o ka maka. No laila, ma kekahi ‘ano, ua hiki i ke anaina ke komo iki i ka lawelawe ‘ana. Ma ka *spectacle* na‘e, ka‘awale nō ka mea nānā a me ka mea lawelawe, no ka mea ‘a‘ole i maopopo ka mana‘o nui a me ke kaona o ke mele i ka mea nānā; mahalo wale ‘ia nō ka hi‘ohi‘ona o ka mea i ‘ike a lohe ‘ia paha. ‘O ia ‘ano anaina, kapa ‘ia he *spectator*, a no Nānāwale mai nō paha. Wahi a Kaeppler, ua lilo ka hula i *spectacle* no ka hapanui o ka po‘e nānā o ke au nei. Ma muli o ke emi loa ‘ana mai o ko kākou ho‘omaopopo ‘ana i ka ‘ōlelo Hawai‘i, hiki ‘ole i ke anaina ke ho‘omaopopo i nā mana‘o like ‘ole o ka hula, hiki ‘ole ho‘i ke komo i loko o ka lawelawe ‘ana.⁹¹

‘Oko‘a na‘e ka ‘aha. Ma nēia ‘ano ‘ākoakoa ‘ana, e mahu‘i ‘ia ke komo pū ‘ana o nā mea a pau i ka hana like, i kō ai he pahuhopu. Like ‘ole nā kuleana o ka mea hula a me ka mea nānā, akā ua lōkahi nō lāua ma lalo o ia mea he mele, a he hula paha.

No laila, e like me kā Laka i hō‘ike aku ai i kona makuahine, he kuleana a he *pono* kēia no ka hula, ‘o ia ho‘i ka hō‘ākoakoa ‘ana i ka nui lehulehu i kahi ho‘okahi. A, ‘o ua ‘ākoakoa ‘ana lā, ua kapa ‘ia he *‘aha*, no laila he pahuhopu kona — ‘a‘ole i ‘ume‘ume ‘ia kānaka no ka nānā wale ‘ana aku nō i ka le‘a o ka hula a me ka mahalo wale ‘ana nō i ka nani o ka leo mele. Ulu a‘ela ko lākou hoi no ke komo pū ‘ana i nā hanana like ‘ole o kēia ‘aha le‘ale‘a, ma ka nānā

⁹¹ Adrian Kaeppler, "The Beholder's Share: Viewing Music and Dance in a Globalized World," *Ethnomusicology* 54, helu 2 (Kau Kupulau / Kauwela 2010): 185-201.

a me ka ho'olohe nō, a ma ka ho'ōho 'ana paha, ka hā'awi aloha 'ana paha i nā 'ōlapa, ke mele a me ka hula pū 'ana paha,⁹² a pēlā aku nō.

Inā kākou e nānā aku i nā mana'o like 'ole o kēia hua 'ōlelo 'o "'aha," e 'ike 'ia paha ke 'ano o kēia hui 'ana, a me kekahi o nā pahuhopu ona. Ma kona mana'o laulā he 'ākoakoa 'ana o nā kānaka, kū 'oko'a kēia mea he 'aha, 'a'ole nō i like me ka hui 'ana a me ka hālāwai. A, 'o kona kūlana ki'eki'e ka mea e kū 'oko'a ai 'o ia. 'Eholu māhele nui o kēia 'ano o ka 'aha, 'o ia ho'i: ka 'aha'aina,⁹³ ka 'aha aupuni,⁹⁴ a me ka 'aha haipule.⁹⁵ No ka po'e kahiko, ua pili nō kēia mau mea 'ekolu, 'oiai kāko'o nō kekahi i kekahi. A 'o ke "kūlana ki'eki'e" e like ai lākou 'ekolu, 'o ia ho'i ka pilina o kēlā me kēia 'aha ho'okahi i kekahi 'ōnaehana a me kekahi kaiāulu nui. Ma ka hui 'ana ho'i o kānaka ma kēia mau 'aha, pēlā e ho'oikaika 'ia ai kona 'ōnaehana a me kona kaiāulu holo'oko'a. 'Ākoakoa ka nui 'ohana no ka 'aha'aina piha makahiki i mea e aloha aku ai i ke kama hou, akā ma o ka hui 'ana he alo a he alo, ho'opa'a hou 'ia ka pilina a me ke aloha ma waena o ka 'ohana holo'oko'a, mai kūpuna a i kamaiki, a ma nā wahi a pau a lākou e noho ai. Ma nā 'aha aupuni, ho'oholo 'ia nā 'ano kānāwai like 'ole, a me nā kumukānāwai kekahi. Pēlā e ho'oikaika hou 'ia ai ke aupuni a me kona kū 'ana i ka moku. Pēlā nō ho'i nā

⁹² I ko Pele hui mua 'ana me Lohi'au, 'ike 'ia kona mākaukau no ka hō'ōia 'ana i kona "kamaaina mai Kaula mai a hoea i ka mokupuni o Kauai," a he mākaukau nō ho'i kēia no ke mele 'ana, 'oiai ma o ka hea 'ana i nā makani o laila e hō'ike 'ia ai he kama'aina nō 'o ia nei. (Poepoe, "Hi'iakaikapoliopole," 27 Malaki 1908, 1.) 'Au'a na'e 'o ia i ke mele 'ana aku i ua mau inoa nei — aia a loa'a ke anaina āna e mahu'i ai, 'o ia 'o Kilioe mā i ka pua, a laila ho'opuka 'ia kāna mele. I ia wā, ho'okō ua wahine nei o ka lua i ka 'aumakua 'ana mai o Lohi'auipo, ma ka 'ōlelo 'ana, penei: "Aohe paa o ka leo i ke noi. He leo no. Aka, aole nae ka'u he mele olioli a hula maoli, aka, e kahea ae au i na kiai makani o ko oukou mau mokupuni nei, e hele ana ma Nihoa mai a hoea i Kauai nei." (Poepoe, "Hi'iakaikapoliopole," 10 'Apelila 1908, 1.) No laila, ua mahu'i 'ia paha ke kū 'ana o nā lālā like 'ole o ka 'aha hula i mea e hula ai, a 'ae 'ia ke mele ma ke 'ano he hula. 'O kēia hana a Lohi'au, he 'aumakua, ho'omau 'ia aku nō a i kēia lā, ma ka loina kahiko i kapa hou 'ia ma ka inoa he "hula tag."

⁹³ E la'a: ka 'aha'aina ho'omana'o, ka 'aha'aina māwaewae, ka 'aha'aina 'ūniki, a me ka 'aha'aina kahukahu. Pukui a me Elbert, *Hawaiian Dictionary*, sv. 'aha'aina.

⁹⁴ E la'a: ka 'aha ho'okolokolo 'āpana, ka 'Aha Ho'okolokolo Ki'eki'e, ka 'aha 'ōlelo, a me ka 'aha ninaninau. Ibid., sv. 'aha.

⁹⁵ E la'a: ka 'aha pule a me ka 'aha luna kahiko. Ibid.

‘aha haipule, ka mea e pa‘a hou ai nā lōina o kahi hale pule, a ma o nā ‘aha mele a me nā ‘aha hula e mau ai ka lōina a me nā loea o ka hula a me ke mele.

Ma waho o kēia mana‘o o ka "‘aha," wehewehe maila ‘o Pukui a me Elbert i kēia mau kino ‘elua ona, i ‘ano pili me ka mana‘o i ka‘a aku nei. Helu ‘ia nā mea a pau a Pukui mā i hō‘ike mua mai ai, i ‘ike le‘a kākou i ke komo ‘ana o kēia mea he ‘aha ma nā māhele like ‘ole o ka nohona. ‘Ei‘a:

2. nvi. Sennit; cord braided of coconut husk, human hair, intestines of animals; string for a musical instrument; to stretch the ‘aha cord for the outline of a house so that the posts may be properly placed; measurement of an edge or border.

3. n. A prayer or service whose efficacy depended on recitation under taboo and without interruption. the priest was said to carry a cord (‘aha).⁹⁶

Ho‘ākāka hou ‘ia e Andrews ke ‘ano o ua pule nei:

The name originated in the fact that cocoanut [pn] fiber... is very strong when braided into strings; so this prayer, with its rigid kapus, was supposed to be very efficacious in holding the kingdom together in times of danger.⁹⁷

E like me ka‘u i ho‘opuka mua aku ai, he mea kēia mau ‘aha kū ho‘okahi e kū like ai ka lehulehu, a e ho‘oikaika hou ‘ia ai kekahi ‘ōnaehana i nui a‘e. A no laila, ‘ano like ho‘i ia me ke aka kūmau o kēia pepa, ‘o ia ho‘i ka iwikuamo‘o. Inā he iwikuamo‘o ka ‘aha‘aina piha makahiki, ‘o ia paha kekahi mea nāna e ho‘oikaika i ke kino kā‘oko‘a o ka ‘ohana, a pēlā nō me nā ‘ano ‘aha like ‘ole. ‘O ka nui kino na‘e e ho‘oikaika a hānai mau ‘ia e kēia mau iwi o ke kuamo‘o, ‘o ka lāhui nō ia. I ‘onipa‘a ai ka lāhui, ‘a‘ole nō e nele ka lōkahi o kona mau lālā, ma o ka nohona, nā lōina, ka pili‘uhane, nā mana‘o politika, a pēlā aku. A, ma nā ‘aha kākāka like ‘ole ho‘i e ulu ai a pa‘a kēia lōkahi.⁹⁸

⁹⁶ Ibid.

⁹⁷ Andrews, Lorrin, *A Dictionary of the Hawaiian Language* (Waipahu: Island Heritage Publishing, 2003), sv. aha.

⁹⁸ I ku‘u kuhi ‘ana, ‘oko‘a ka lōkahi, ‘oko‘a ho‘i ka hō‘iliwailike, ‘o ia ho‘i ka *hegemony*.

No laila, he mea ‘ano nui nō kā Laka hō‘ākoakoa ‘ana i nā kupa o nā ‘āina lehulehu āna i kipa aku ai, ‘oiai he wā ia e haiamū ai ka nui manu i ka lehua. A i ke kekē hou ‘ana mai o nā kini, a piha hou nā hale hula o ke kenekulia ‘umikūmāiwa, ua lilo ia i mea e ho‘owahāwahā ‘ia ai ka hula a me nā ‘ano maunu like ‘ole e pili ai Kānaka. I ka makahiki 1859, ua ho‘okumu ‘ia he kānāwai, a ‘ane pāpā ‘ia ho‘i ka po‘e hula, ‘a‘ole nō e hula. Hō‘ike ‘ia maila e Noenoe Silva nā kumu ‘ike waiwai i holo ai kēia kānāwai, a i paipai ‘ia ai ka pāpā piha ‘ana e ka po‘e mikanele.⁹⁹ Ma muli o kāna i kākau ai, maopopo iā kākou ē ‘a‘ole kēia kū‘ē a ho‘owahāwahā he mea i pili wale nō i ke a‘o haipule Kalikiano. ‘O ka mea nui na‘e i ho‘ohalahala ‘ia, ‘o ia ho‘i ka ha‘alele ‘ana o nā Kānaka i kālākau hana, i mea e komo ai i nā ‘aha hula i ho‘āla ‘ia a‘ela. Kākau mai ‘o Silva no nā mo‘olelo nūpepa i ho‘opuka ‘ia ai kēia mau ‘ōlelo ‘ōhumuhumu, "... the concern over labor is unmistakable... Worry over religion is only a secondary concern."¹⁰⁰

Eia ho‘i, ma kekahi o nā mo‘olelo nūpepa, ho‘ohalahala ‘ia nō ka nui o ka po‘e i komo i nā ‘aha hula — ma ke ‘ano he mea e pilikia ai a emi ai paha ka lāhui — akā ‘a‘ole i kālele nui ‘ia ka ‘ōhumuhumu no ka ha‘alele i ka hana. ‘O ka mea na‘e i ho‘owahāwahā ‘ia, ‘o ia ka hō‘eleu ‘ana o kānaka, a me ka hui pū ‘ana o nā kāne, nā wāhine, nā kūpuna, a me nā keiki.

‘Ike pinepine ‘ia kēia kuhi ‘ana i nā ‘ano lāhuikanaka like ‘ole i hui pū, he alo a he alo, ma kēia mau ‘aha hula — no ka hō‘ike ‘ana paha i ka nui lehulehu i lilo aku i ka hula, akā me he mea lā, ‘a‘ole wale nō ka nui ‘o ka mea e hopohopo ai nā maka loi. Eia kekahi mau la‘ana:

Eia no ia, he hula, oia ka mea makemake nui ia e na kanaka o keia aina, mai na elemekule [pn] a na luahine, mai ke nui a ka liilii...¹⁰¹

⁹⁹ Noenoe Silva, "He Kānāwai," 29.

¹⁰⁰ Ibid., 38.

¹⁰¹ J.P. Kanuikino, "Lana ka Hula ma Mana," *Ke Au Okoa*, 5 Kepakemapa 1867, 3.

Nui na kanaka i hele e nana i keia mea [he hula], na wahine me na keiki, aia malaila ko lakou olioli nui... Ina e hula ma kahi o Wahineaea, pau loa ilaila na kane ame na wahine...¹⁰²

O ka nui [o na kumu a me na haumana] ma ka huakai i ko'u helu ana, he 61. O ka nui o na kumu, he umikumamakolu, na haumana he 48, a hiki lakou ma kahi i hoomakaukau ia'i na mea ai... I ko'u helu ana i ka nui o na kanaka i akoakoa malaila, ke hui ia na wahine me na kamalii, he 200 a keu ae, pela ka ike a ko'u mau kiionohi elua.¹⁰³

Ke laha ae nei ka hula me ka ikaika, hikiwawe kona ulu ana a mahuahua loa i keia wa. Ke kahe awai ae nei na kane, na wahine a me na kamalii e komo iloko o keia hana lapuwale. O na elemakule, a me na luahine, kolopupu, kulipeenui, neekapuahi, ka poe i ike i na hana o ka wa kahiko, ke huiamahi ae nei no hoi lakou, me he poe *kolea* la i keia wa ka *akake* hele i ke alanui. E like me ke *kolea* ka hai mai i kona; pela no na elemakule e hai mai nei i ka lakou mau hana kahiko. A ua lilo lakou i mau kumuao no keia hana lapuwale. He poe alakai makapo lakou no keia hanauna hou.¹⁰⁴

Ma kēia mau la'ana nei o ka pilina hanauna ma o ka hula, hiki ke 'ike 'ia kona kūlana he 'ano pulakaumaka no ka po'e ho'ohalahala. Me he mea lā, inā no ka 'ōpio wale nō kēia hoihoi, hiki ke ho'oku'u wale 'ia ma ke 'ano he le'ale'a na ka po'e 'ōpiopio. A, inā no ka 'auwae lena wale nō, he mea ia i pili i ko lākou wā e hala koke a'ela i ka pō. Akā na'e, 'o kēia "hui [‘ana o] kalo me ka oha,"¹⁰⁵ he mea nui nō, 'oia i ma o kēia hui 'ana e mau ai nā "hana kahiko," i a'o 'ia e ka po'e 'elemakule a 'apo 'ia e nā kamali'i. Akā, 'a'ole paha kēia 'o ke kumu ho'okahi i mana'o 'ia ai he mea kūikawā ka hui 'ana penei. No ka mea, ma o ka 'ike maka 'ana o kekahi i kekahi e ikaika ai ka pilina o lākou; a ma o ka huipū 'ana me ka mana'o like a me ka pahuhopu like e ho'oikaika hou 'ia ai ka pilina o kekahi lāhui ma ke 'ano he lāhui nō.¹⁰⁶ Ke komo pū nā

¹⁰² S. Papiohuli, "Ka puni Lealea ma Hanapepe," *Ka Nupepa Kuokoa*, 27 Aukake 1864, 4.

¹⁰³ E. Kahele, "Hula ma Niihau," *Ka Nupepa Kuokoa*, 19 Nowemapa 1864, 4.

¹⁰⁴ S.W.P., "No ka Hula," *Ka Hae Hawaii*, 18 Nowemapa 1857, 4. Pēlā i kālele 'ia ai nā hua'ōlelo.

¹⁰⁵ Kanuikino, "Lana ka Hula."

¹⁰⁶ Basham, "Ka Lāhui Hawai'i," 40. Ma o ka ho'ohuipū 'ia 'ana o nā hua 'ōlelo 'o "lā" me "hui," loa'a ka hua 'ōlelo a me ka mana'o o "lāhui," 'o ia ho'i ka po'e kānaka i "hui" ma kekahi "lā," a me ka "lā" a i 'ole ke kumu a lākou e "hui" ai.

kūpuna, nā mākua, nā 'ōpio, nā kāne, nā wāhine, a me nā kamali'i i kahi hana ho'okahi, komo nō nā 'ano lālā a pau o ka huina Kanaka, a lilo ia i hanana ho'olōkahi no ka lāhui.¹⁰⁷

'Ano like kēia me kā Benedict Anderson i ho'opuka ai no ia mea he lāhui, ma ke 'ano he *imagined community*. 'O ia ho'i, 'a'ole ke aupuni a me ka lāhui he mea e kū wale mai nō, akā he mea ia e ho'okino a ho'oikaika mau 'ia e kona mau kupa, ma o ke kūka'i 'ōlelo, ka welo 'ana o nā hō'ailona, a me nā 'ano hanana e ho'okō 'ia e ka lehulehu, a i 'ole e kekahi kaiāulu o loko ona.¹⁰⁸ I holo pono ai kēia ho'okino 'ana i ka lāhui, he mea nui ka no'ono'o 'ana o kona mau kupa no ka noho pū 'ana o lākou ma kahi ho'okahi, a ma ka wā ho'okahi. Pēlā i 'ike 'ia ai ka lāhui, he kaiāulu pa'a ia e 'alo like ana i ka holo 'ana o ke au o ka manawa.¹⁰⁹ A pēlā ho'i e hui like ai nā māhele o ka lāhui i ho'oka'awale 'ia e ka noho 'ana i kahi 'oko'a a i ke au 'oko'a paha. Wehewehe 'o Anderson i kēia 'ano lōkahi ma o ke kapa 'ana i kekahi 'āina o ka panalā'au ma ka inoa like o kona 'āina makua, penei:

What is startling in the American namings of the sixteenth to eighteenth centuries is that "new" and "old" were understood synchronically, coexisting within homogeneous, empty time. Vizcaya is there *alongside* Nueva Vizcaya, New London *alongside* London: an idiom of sibling competition rather than of inheritance.

This new synchronic novelty could arise historically only when substantial groups of people were in a position to think of themselves as living lives *parallel* to

¹⁰⁷ Ulu a'e kēia mana'o mai kā Isaiah Walker i 'ike akula ma nā mo'olelo nūpepa, i ko lākou ho'āhewa 'ana i ka he'enalua, penei: "Eia ka hewa o ka lelekawa a me ka heenalua a me ka mio, o ka huipu ana o na kane a me na wahine me na keiki i kahi hookahi, e like me na holoholona; haluku pu lakou i ke kiolepo hookahi." No Walker, ho'ohalahala 'ia ka he'enalua no kona 'ume'ume i ka Hawai'i, a ha'alele 'o ia i kāna ha'awina kula. A wahi āna he ālaina pūma'i a paha kēia, i hō'ole koke 'ia e nā Kānaka he nui, a mau aku nō ka lōina he'enalua a i kēia lā. 'O ka'u e kuhi nei, 'o ka "huipu" like 'ana o ka lāhui, 'o ia ho'i ka hewa 'ino a ka haole e kuhi mai ana, a e maka'u ana ho'i. Isaiah Helekunihi Walker, *Waves of Resistance: Surfing and History in Twentieth-Century Hawai'i* (Honolulu: University of Hawai'i Press, 2011), 27.

¹⁰⁸ Benedict Anderson, *Imagined Communities*, 11.

¹⁰⁹ Ibid., 26. "The idea of a sociological organism moving calendrically through homogeneous, empty time is a precise analogue of the idea of the nation, which also is conceived as a solid community moving steadily down (or up) history."

those of other substantial groups of people — if never meeting, yet certainly proceeding along the same trajectory.¹¹⁰

Kālele ‘ia e Anderson ka ho‘olōkahi ‘ana o ka lāhui ma o ke pa‘i ‘ana a me ka heluhelu ‘ana i ka nūpepa, ‘oiai he hanana ia e ho‘opili ai ke kupa i kona kaiāulu, a ‘ike le‘a ‘o ia i kona komo pū ‘ana ma loko o ua lāhui lā. Eia na‘e, wehewehe ‘ia maila nō ho‘i nā hanana hou aku e lōkahi ai ka mana‘o o ka lāhui, a ‘o ke mele pū ‘ana kekahi. Wahi āna:

... there is in this singing [specifically of national anthems on national holidays] an experience of simultaneity. At precisely such moments, people wholly unknown to each other utter the same verses to the same melody. The image: unisonance... How selfless this unisonance feels! If we are aware that others are singing these songs precisely when and as we are, we have no idea who they may be, or even where, out of earshot, they are singing. Nothing connects us all but imagined sound.¹¹¹

Inā ua hiki ke ho‘oulu ‘ia ka lōkahi o ka lāhui ma o ka heluhelu nūpepa i ka wā i ka‘awale ai nā kupa o ua lāhui nei, he keu aku nō paha ka mana‘o kūlike a me ka make‘e lāhui i ho‘oulu ‘ia ke hui kino mai, a hui leo mai ho‘i ua mau kupa nei, a ‘ike maka nō nā hoa aloha ‘āina kekahi i kekahi. Maopopo iā kākou ka waiwai a me ka pono o kēia hui like ‘ana o ka ‘ohana, i ō ai ka ‘ōlelo kahiko, "Ike aku, ‘ike mai, kōkua aku, kōkua mai; pela iho la [pn] ka nohona ‘ohana."¹¹² A pēlā pū ka nohona lāhui ‘ōiwi — he pono ka hui pū ‘ana, he alo a he alo.

‘O kahi mea ko‘iko‘i o ka hui ‘ana o nā hanauna like ‘ole penei, "mai ke nui a ka liilii," ‘o ia ho‘i ka *synchronicity* a me ka *simultaneity* o ko lākou nohona. I ia mau makahiki o ke kenekulia ‘umikūmāiwa a me ka hapa mua o ka iwakālua, e ku‘upau ana nō nā mikanele a me ka po‘e ho‘okolonaio i ka ho‘oka‘awale ‘ana i nā Kānaka Maoli mai ko lākou ‘āina aku, mai ko lākou mau akua aku, mai ko lākou mau lōina aku, mai kā lākou ‘ōlelo aku, a mai ko lākou mau kūpuna aku. Maopopo pono i ua po‘e ho‘okolonaio nei, aia a ho‘oka‘awale loa ‘ia ke Kanaka

¹¹⁰ Ibid., 187-88.

¹¹¹ Ibid., 145.

¹¹² Pukui, *‘Ōlelo No‘eau*, 131 helu 1200.

Maoli mai kona nohona mai, a laila 'oi a'e ka ma'alahi o ka ho'oka'a 'ana iā ia ma lalo o ke aupuni ho'okolonaio, i waiwai ai ia luna kūpiliki'i. No laila, i ka hui kino 'ana o nā kūpuna me nā kamali'i, kū'ē 'ia a ke'ake'a 'ia nō ua mau 'ōnaehana hō'iliwailike¹¹³ lā. Eia kekahi, 'oiai no ka hula i hui ai lākou, a no ke mele 'ana i nā mele kahiko o ka lāhui, ua ho'ohui pū 'ia nō ho'i nā kūpuna i hi'ikua 'ia ma ia wā like, a ma ia wahi like nō ho'i. Ma 'ane'i e 'ike le'a 'ia ai ke kuleana make'e lāhui o ke mele a me ka hula, 'oiai he mea ia e lōkahi ai ke Kanaka e ola nei me kona lāhui pono'ī, mai ka pō mai a i kēia wā nō, a me ka wā e hiki mai ana. A, ma muli o kēia ho'opili pū 'ana me ka lāhui Kanaka Maoli, kū'oko'a nō 'o ia mai ka lāhui 'Amelika aku a me nā lāhui haole 'ē a'e e makemake e ka'a pau loa aku ka 'ōiwi ma lalo ona.

'A'ole loa i ahuwale kēia mau mana'o ho'olōkahi ma nā nūpepa kahiko, 'a'ole ho'i ia he mea i kuhi pololei 'ia a ho'ohalahala 'ia paha ma ke 'ano he mea e pilikia ai ka lāhui. Eia na'e, ke pe'e nei nō kēia 'ano mana'o i loko o ke kūka'i 'ōlelo a ka 'ōhumuhumu, a puka mai nō ma nā hua 'ōlelo i koho 'ia no ka hui 'ana o kānaka ma nā 'aha hula. Eia hou ka hā o ka paukū i ho'opuka 'ia ma luna i la'ana no ka ho'ohalahala 'aha hula:

Ke laha ae nei ka hula me ka ikaika, hikiwawe kona ulu ana a mahuahua loa i keia wa. Ke kahe awai ae nei na kane, na wahine a me na kamalii e komo iloko o keia hana lapuwale. O na elemakule, a me na luahine, kolopupu, kulipeenui, neekapuahi, ka poe i ike i na hana o ka wa kahiko, ke huliamahi ae nei no hoi lakou, me he poe *kolea* la i keia wa ka *akake* hele i ke alanui. E like me ke *kolea* ka hai mai i kona; pela no na elemakule e hai mai nei i ka lakou mau hana kahiko. A ua lilo lakou i mau kumuao no keia hana lapuwale. He poe alakai makapo lakou no keia hanauna hou.¹¹⁴

'O nā hua 'ōlelo 'elua i kahalalo 'ia, he mau hua 'ōlelo i pili i ka hao 'ana mai o ka wai, ke kai, a me ka nui kanaka. No ke "kaheāwai," kākau 'o Pukui mā penei: he kahe 'ana o kekahi mea, me he wai ala, a i 'ole ia, he holo like 'ana o nā kānaka he nui wale.¹¹⁵ A no ka "huliamahi," penei

¹¹³ Penei au e hō'ike nei i ka *hegemony* a me ka *assimilation*.

¹¹⁴ S.W.P., "No ka Hula." Maiā ia mai ke kālele ho'ohiō; na'u ke kālele kahalalo.

¹¹⁵ Pukui a me Elbert, *Hawaiian Dictionary*, sv. kaheāwai.

ia: ka 'ale ikaika 'ana mai o ke kai, a i 'ole ia, 'o ke alu like 'ana o nā kini no ka hana pū 'ana me ka lōkahi. No kēia hua 'ōlelo, kuhi 'ia nō ho'i kona mana'o politika, penei: "to act with unanimity, as a political party."¹¹⁶

Ma ua leka like nei nō i kākau 'ia no *Ka Hae Hawaii*, namunamu a'ela ka mea kākau no ke "kanikani mau" o nā leo like 'ole o ka hula: ka pahu, ka pūniu, ka ipu, a me ka leo kanaka. Wahi a ia nei, "kani mai ke ao a po, i na la a pau *me ka molowa ole*."¹¹⁷ Ke ho'ohui 'ia kēia mau hua 'ōlelo 'ekolu — ke kaheāwai, ka huliāmahi, a me ka hana 'ana me ka moloā 'ole — 'upu maila he aka o ka po'e Hawai'i he lāhui lōkahi a 'eleu ho'i. A 'o kēia 'eleu i hō'ike 'ia ma ko lākou ku'upau 'ana i ka hula "me ka molowa ole," 'o ka 'ēko'a nō ia o ka mea e 'ike 'ia ana ma ka 'ao'ao o ka hana mahi'ai, ke kālepa, ka hele kula, a me ka hana 'ekalesia, 'o ia ho'i he "palaualelo"¹¹⁸ a he ha'alele wale.

He māhele paha kēia 'eu'eu a me ke ala 'ana a'e o ka lehulehu no kā Corntassel i kapa aku ai he *ungovernability*, 'o ia ho'i ka hō'ole 'ana o ka po'e 'ōiwi i ke kala'ihī 'ana mai o ke aupuni ho'okolonaio a me ka 'ōnaehana hō'iliwailike. Pēlā e kūlanalana a lewalewa pa'a 'ole ai ko lākou kū 'ana i ka moku, a he hō'oiā ia i ka pono 'ole o ua kū hewa nei.¹¹⁹ Eia kekahi, 'oiai 'a'ole i pa'a ka lāhui 'ōiwi ma lalo o ke aupuni ho'okolonaio, mau nō kona pilina hemo 'ole i kona mau lōina pono'i. Penei 'o Corntassel:

As Ani-yun-wiya ["real or principal people," ma ka 'ōlelo Cherokee], our values and responsibilities, not settler institutions, govern us. Gadugi is one of these core principles, and serves as a process for indigenous resurgence. At the heart of this principle is a built-in spirit of community comradeship. This means that whatever issues/

¹¹⁶ Ibid., sv. huliāmahi.

¹¹⁷ S.W.P., "No ka Hula." Na'u ke kālele ho'ohiō.

¹¹⁸ Ibid.

¹¹⁹ Jeff Corntassel, "To be ungovernable," *New Socialist: Ideas for Radical Change* 58 (Kepakemapa-'Okakopa 2006): 35.

concerns arising in collective living have to be addressed in a unitary way and that no one is left alone to climb out of a life endeavour; it reflects a collective community base.

Adherence to the principles and actions of Gadugi makes indigenous peoples ungovernable in the eyes of Settlers. Ani-yun-wiya are governed by a continuous renewal of our shared responsibilities and relationships.¹²⁰

I ka hui ‘ana o ko Hanapēpē, ko Ni‘ihau, ko Mānā, a me ko Wahineaea no ka ‘aha hula, pili hou mai ke kaiāulu ‘ōiwi i ulu a lau a‘e mai loko mai o ka ‘āina a me nā lōina ‘ōiwi o Hawai‘i nei. A i kēlā me kēia hui hou ‘ana, ho‘ōla hou ‘ia ka pilina o kākou, a ‘auamo hou ‘ia nā kuleana a kākou. A penei nō ho‘i e kō ai nā pahuhopu o ke Ea ma o ka ho‘āla ‘ana i nā ‘aha hula ma ‘ō a ma ‘ane‘i.

‘A‘ole paha he ūlialia wale ka ho‘opuka ‘ia ‘ana o nā hua ‘ōlelo "kaheāwai" a me "huliāmahi" — he mau hua ‘ōlelo no ka hū a me ka hao ‘ana o ka wai a me ke kai — no ke komo piha ‘ana o ka lehulehu i ka hula. He ‘ane like a like ka pi‘i, ke kū, ka pae, a me ka he‘e ‘ana o ke mele/hula me ka hālana ‘ana o ka wai, ke e‘e ‘ana o ke kai, a me ka he‘e ‘ana i ka nalu. Ma loko o ka na‘au kekahi pi‘i, po‘i, a kō mai o ua nalu nei, i ka ulu ‘ana a‘e o ke aloha i loko o ka mea e mele ana a me ka po‘e nānā a ho‘olohe paha. A, ma waho ho‘i kekahi pi‘i, po‘i, a kō mai, i ke kau nui ‘ana o kāne, wāhine, a me nā keiki i ka nalu like.

Ma kekahi ‘ano, he hanana kēia i hiki ‘ole ke wehewehe kūpono ‘ia ma o ka ‘ōlelo — ma ka hana nō ka ‘ike. Akā na‘e, hiki paha ke ‘ike lihi ‘ia i loko o kā Adria Imada i wehewehe ai no ke mele like ‘ia ‘ana o ke mele "Aloha ‘Oe" e kekahi mau Kānaka Maoli e huaka‘i ana ma ka ‘āina ‘ē. I ka makahiki 1895, aia ‘o Kini Kapahukulaokamāmalu me kona po‘e hoa hula ma Kikako. Mai ka makahiki 1892 mai, ua lawelawe pū lākou i ka hula Hawai‘i ma nā ‘ano hō‘ike like ‘ole mai kahi pae a kahi pae o ‘Amelika Huipū ‘Ia. Iā lākou ma Kikako, i laila pū nō ho‘i

¹²⁰ Ibid.

nā keiki o ka Bāna Lāhui no ka lawelawe mele ‘ana.¹²¹ ‘Ike lihi ‘ia ke ki‘i o Kini mā i kau ‘ia ma waho o ka hale keaka a lākou e hula ai, a komo like nā keiki o ka Bāna ma mua pono o ka pau ‘ana o ka hō‘ike.

Ho‘omaopopo maila nō ho‘i ‘o Imada, he mau kuewa lākou a pau — ‘o Kini mā a me ka Bāna — no ka ho‘okahuli aupuni. Ku‘i ‘ia ka lono no ka ho‘okahuli aupuni iā Kini mā i ‘Amelika no ka hō‘ike‘ike hula, a koho lākou i ka ho‘i ‘ole ‘ana mai. ‘O ka Bāna ho‘i, kau ‘ole kā lākou pūlima i ka palapala ‘aelike e hana ma lalo o ka Repubalika hou o ka ho‘okolonaio, a ha‘alele maila iā Hawai‘i no ka ‘imi kālā ma ‘Amelika. No laila, ‘o ke aloha ‘āina i pa‘a i ko lākou mau pu‘uwai, he mea nō ia i kuhi aku i kekahi ‘āina a me kekahi aupuni i hala a‘e a i loli ho‘i ‘ole mai.¹²²

Mo‘olelo mai ‘o Imada penei:

As Kini and her group sang the famous Hawaiian ballad "Aloha ‘Oe" (Love to you), a song composed by the deposed queen Lili‘uokalani, they heard men's voices join the chorus. Because the stage lights in the theater were bright, Kini could not see their faces, but both groups continued to sing spontaneously together. The impromptu performance finally ended after many encores, and about twenty "boys" from the Bana Lahui [pn] came backstage to the dressing room, where the men and women were reunited far from home.¹²³

Kapa ‘o Imada i kēia mele pū ‘ana he "impromptu performance," akā ‘a‘ole paha i kū mai nā keiki o ka Bāna no ka le‘ale‘a a me ka mahalo o ke anaina i ‘ākoakoa maila. I ka ‘ike ‘ana i ko lākou mau hoa o ka huliau, ulu a‘e ke aloha a hū mai — ke aloha no ka noho lō‘ihi ‘ana ma

¹²¹ ‘O ka Bāna like kēia i noi aku iā Kekoaihiwaokalani Prendergast i mele kū‘ē. (Kīhei de Silva, "He Inoa no nā Keiki o ka Bāna Lāhui: An Essay by Kīhei and Māpuana de Silva." Waihona Mele. Lou ‘ia 7 Mei 2018. http://halaumohailima.com/HMI/He_Inoa_no_na_Keiki_o_ka_Bana_Lahui.html.)

¹²² Adria L. Imada, *Aloha America: Hula Circuits Through the U.S. Empire* (Durham a me Lākana: Duke University Press, 2012), 101.

¹²³ Ibid.

kahi 'āina 'ē, no ko lākou 'āina hānau i pōpilikia i ka ho'okāhuli 'ia,¹²⁴ no ka 'ohana e mau ana ma Hawai'i Pae 'Āina, a no ka leo piha aloha i kani i ka pepeiao a me ka iwi hilo. A laila, hāpai 'ia kēia mau mana'o aloha a pau ma o ke mele 'o "Aloha 'Oe."

Penei paha ka mana huliāmahi o ke mele Hawai'i, a mea 'ole ho'i kona kū me ka 'ole i loko o ka huina mele i kapa 'ia he "mele lāhui." Ke hāpai 'ia mai kahi mele me ke aloha, pā a'ela ka na'au o ka mea ho'olohe — a he 'oi a'e paha inā he hui hou 'ana ia me ka iwi o kona iwi. Piha a'ela 'o loko i ke aloha, a hū wale a'ela, 'o ka puka 'ana maila nō ia o ua aloha nei ma o ke mele pū 'ana i ka puana i lohe mua 'ia. A pā a'ela ka na'au o kahi, hū a'ela ke aloha a me ke mele; a pēlā pū o kahi me kahi, a hiki i ka hīmeni like 'ana o ka lehulehu no ka nui o ke aloha i 'upu a'e nei.

Penei nō ho'i i 'ike 'ia ai kekahi pilina o ke mele 'ana me ka hui 'ana i ke aloha 'āina. 'O nā nūpepa 'ōlelo Hawai'i o ke kenekulia 'umikūmāiwa, ua piha 'ū i nā mo'olelo i kākau 'ia e nā 'ōlali pu'uwai kila o ia wā, he mau mo'olelo nāna e wehewehe mai ana i ka Hawai'i 'oia'i'o, ka make'e ali'i, a me ke aloha 'āina kekahi. 'O Joseph Nāwahīokalani'ōpu'u kekahi o ua mau 'ōlali nei. I ka pukana mua o kāna nūpepa, 'o *Ke Aloha Aina* ho'i, ho'ākāka 'ia ke aloha 'āina penei: "O ke Aloha Aina, oia ka Ume Mageneti iloko o ka puuwai o ka Lahui, e kaohi ana i ka noho Kuokoa Lanakila ana o kona one hanau ponoī."¹²⁵ Ho'omau akula 'o Nāwahī i ka hō'ike 'ana i ka like a like o ke aloha 'āina me ka 'ume o ka mageneti: 'a'ole hiki ke 'ike 'ia a hāhā 'ia paha, akā 'ike 'ia nō kona hopena: no ka mageneti, 'o ke kuhi 'ana ia i ka wēlau 'ākau o ka honua; no ke aloha 'āina, 'o ke kuhi hala 'ole 'ana ia i ke one hānau.

¹²⁴ (Imada, *Aloha America*, 101)

¹²⁵ "Ke Aloha Aina; Heaha ia?" *Ke Aloha Aina*, 25 Mei 1895. 'A'ole i pūlima 'ia kēia mo'olelo nūpepa, akā i ia mau lā, he mea 'ano ma'a ke kākau mana'o 'ana o ka Luna Ho'oponopono me ka pūlima 'ole 'ana aku. 'O Nāwahī nō ka Luna o ua makahiki nei, a nāna i ho'okumu i kēia nūpepa.

‘O ka mea na‘e i pili loa i kēia hīmeni like ‘ana i ke mele ‘o "Aloha ‘Oe," ‘o ia nō ka hui pū ‘ana o nā kānaka aloha ‘āina i kahi ho‘okahi. Penei ‘o Nāwahī:

Aole i ike maka ia ia mea he aloha, aole hoi hiki ke hoopaaia, aole hoi e hiki ke haha ia; aka, ua laha wale aku oia, a ua lele wale aku a pili i kona aina hanau pono iho, me he ume la o ke kui Mageneti.

I na i hookokoke ia na kui hao Mageneti i kahi hookahi, alaila, he mea maopopo loa me ke kanalua ole o ka manao, ua ume like no lakou a pau loa kekahi i kekahi.

Pela hoi na lahui a me na kanaka a pau loa i noho pihai e ka uhane aloha i ka aina hanau. E ike auanei ko lakou huki ana, ume ana, a me ko lakou kaohi ana i ka noho Kuokoa Lanakila ana o ko lakou aina hanau.¹²⁶

No laila, e like me kā Nāwahī e wehewehe mai nei, ma o ka hui ‘ana o nā "kui hao Mageneti" o nā pānana i kahi ho‘okahi, hō‘oia ‘ia ko lākou kuhi pololei ‘ana aku a me ko lākou ‘ume‘ume ‘ia aku e ka wēlau ‘ākau. Kīko‘o na‘e ‘o ua ‘o Nāwahī i kahi mana‘o hou aku no kēia kuhi like ‘ana o nā kui mākēneki, penei: "ua ume like no lakou a pau loa *kekahi i kekahi*." I kona ‘ike ‘ana, ‘a‘ole wale nō kēia he ‘ume‘ume a ka wēlau o ka honua, kahi e loa‘a ai ke kumu o ka mageneti. Akā na‘e, he alu like ‘ana ia o nā kui, a he ‘ume o kahi i kahi e kuhi like ai lākou a pau i kahi kūpono. He kuana‘ike kēia e ho‘okele pono mai i ko kākou no‘ono‘o ‘ana no ia mea he aloha ‘āina, ‘oiai ‘a‘ole wale nō ia he mea e pili ai ke Kanaka me kona ‘āina hānau. He aloha nō ho‘i kēia e pili ai a e alu like ai kahi Kanaka me kahi, a pili pū ho‘i ka lāhui holo‘oko‘a. A ‘o ke ‘ano o kēia pilina, he "huki," he "ume," a he "kaohi" ia i ka "noho Kuokoa Lanakila ana" o Hawai‘i nei.

Hikiwale ka ‘ikena i ka ‘ume like ‘ana o nā kui mageneti o ke aloha ma ka hui ‘ana o Kini Kapahu mā a me nā keiki o ka Bāna Lāhui. No laila, he mana kēia i loa‘a i ke mele a me ke aloha ‘āina, a he māhele nō ho‘i ia no ia mea he ho‘ōla lāhui Kanaka a me ke kaheāwai. Ke pī‘i mai ka nalu — o loko a o waho ho‘i — e e‘e aku nō a pae aku i ka nalu ākea.

¹²⁶ Ibid.

He Piko ke Mele i Ea ai ka Lāhui

I kēia mokuna nei, ua 'ike 'ia kekahi 'ano o ka waiwai nui o ke mele i ho'olauna mua 'ia e Poepoe ma kāna "Moolelo Hawaii Kahiko," 'oiai ma o ua mau mele nei "hanupanupa" o "ia mea he aloha," ma laila nō ho'i e ulu ai nā mana'o aloha 'āina a me nā kālailaina politika o ka lāhui Kanaka Maoli. Ua 'ike 'ia ho'i, ma o ke mele kākou e: ho'i hou ai i ka mole a pa'a; ho'oku'iku'i i ka pa'ewa ma o ka noho 'ēko'a; ho'oulu aku i ka mauili o ka po'e a me ka 'āina; a ho'ohui i nā 'aha, i lau nā Kānaka, a i lōkahi nō ho'i i ke aloha.

Ke ho'ohui 'ia kēia mau kuleana ho'ōla lāhui 'ōiwi o ke mele, loa'a nō ho'i iā kākou kona waiwai nui. 'O ia ho'i, na ke mele e ho'oulu a ho'opa'a hou i pō'aiapili 'ōiwi a kākou e noho ai, e launa ai, e ho'ona'auao ai i ke ākea, a e ho'olālā ai no ka huliau e puka ai ka lāhui aloha 'āina. 'O kēia ke kuleana a Corntassel i wehewehe ai ma ke 'ano he wiwo'ole o ka mana'o, e kūkulu hou i lāhui ma waho o ka 'ōnaehana aupuni i loa'a i kēia manawa.¹²⁷ 'O ka mea 'āpiki na'e, pa'akikī loa ka no'ono'o a me ka ho'olālā 'ana no kahi mea i 'ike 'ole 'ia ma mua. No laila, 'oiai he aupuni *nation-state*, i kāko'o ikaika 'ia e ka 'ōnaehana pākailoa'a, ka mea i loa'a a 'ike mua 'ia, pa'akikī loa ke kūkulu 'ana o ka mana'o i kekahi mea 'oko'a.

Ma kēia hua, 'ano like ka ho'ōla lāhui a me ka ho'okō 'ana i ke Ea me ke a'o 'ana i 'ōlelo hou. Hana nui ka ha'alele 'ana i ka 'ōlelo a me ke kuana'ike i pa'a mua, i ka wā kamali'i paha; a nui hou aku ka pa'akikī o ka 'a'apo 'ana i ka 'ōlelo a me ke kuana'ike hou. No kekahi, hiki 'ole ke hana 'ia; aia a hō'ike 'ia ka mea hou, a laila, maopopo lihi ia, a hiki i ka mea a'o ke 'a'apo, ho'opuka, a ho'omōhala aku paha. Wehewehe 'ia maila kēia hanana o ke a'o 'ōlelo e Laiana Wong, penei:

¹²⁷ Corntassel, "Re-invisioning resurgence," 88-89.

As difficult as it is to break away from L1 habits, many of which operate below the level of awareness, it is just as difficult to acquire new norms in terms of ways of speaking. The most difficult aspect here is imagining new ways of speaking that do not exist in the default repertoire. The default repertoire, although it does not limit the ideas we are able to conceive, does have a profound influence on them. An English speaker might never imagine the existence of certain Hawaiian ways of pointing unless prompted by exposure to them.¹²⁸

A ua like a like paha no ke Kanaka e 'imi ana i Ea a i pono no kona lāhui 'ōiwi. Aia a 'ike lihi 'ia ke 'ano e hiki ai ke noho ho'oku'iku'i i ke aupuni 'Amelika a me ka 'ōnaehana aupuni i ma'a iā lākou, a laila e loa'a ai ke Ea maoli a me ke Kū'oko'a.

Ma o ke mele, a me ka ho'opa'a 'ana i nā 'ano mele Hawai'i like 'ole o nā kūpuna, 'a'apo 'ia nō ka 'ōlelo a me ke kuana'ike e kū'ē mau ana i ko ka haole a me ka ho'okolonaio. A 'oia i ma ke mele e a'o 'ia ai kēia mau mana'o nui — ma o ka 'ōlelo ho'onalonalo, ke kaona, a me ka leo nahenahe — pa'a loa aku nō i ka na'au, 'a'ole wale nō i ka waihona no'ono'o. Pēlā e lilo ai kēia 'ike i mea e no'ono'o 'ole 'ia. 'O ka ma'amaui ia, ke kahua, a me ka mea i koho mua 'ia, me ka no'ono'o 'ole. Penei kākou e ho'omaka aku i ke kuapo 'ana i ke kai e puni ai kākou, a lilo hou aku 'o ke kai Hawai'i kā kākou e noho nei.

Na ke mele nō ho'i e ho'omana'o mau iā kākou i ke kū 'ana o ke Ea, a me ke Kanaka Maoli ho'i, ma waho o kēia aupuni ho'okolonaio a me kona kāohi 'ana i nā pono a me nā kuleana o kākou, mai kīnohi mai nō. Hō'ike mai nō ho'i, 'o ko kākou mau kuleana, a me nā pono a kākou e kūlia nei, 'a'ole ia he pono sivila. He pono 'ōiwi a he kuleana ia mai ka pō mai. I ko kākou ho'oulu 'ana i ka mo'omo'olelo o ka politika 'ōiwi, a i ko kākou ho'āla hou 'ana i ka lāhui, ho'okumu hou 'ia kēia mau hanana ma ka piko pono'i o ka lāhui Kanaka Maoli. A pēlā e lōkahi hou ai kākou, 'oia i, ma ko ke mele 'ano he makani, komo nō 'o ia i loko o ke Kanaka, ka

¹²⁸ K. Laiana Wong, "Hawaiian Methodologies of Indirection: Point-less vs. Pointless," mai loko mai o *Critical Qualitative Research in Second Language Studies: Agency and Advocacy*, Kathryn A. Davis, LH (Charlotte: Information Age Publishing, 2011), 151-170, 160.

‘ohana, ka lāhui, a me nā kinolau o ke aupuni i pili ai lākou a pau. Halihali ‘ia ke ‘ala o nā ‘āina kulāiwi, ka leo o nā kūpuna, a me ke Ea o ka lāhui, a pili.

No ua ‘ano nei o ke mele, mōakāka maila ka waiwai a me ke ko‘iko‘i loa ona — ‘a‘ole wale nō no ka ho‘opa‘a pono ‘ana a me ka ‘au‘a ‘ana i nā mea makamae o ka po‘e i hele ma mua. Aia nō kona mana i ka ho‘oulu ‘ana mai a me ke alaka‘i ‘ana mai i ko kākou ho‘omoeā a ho‘okino ‘ana a‘e i ka nohona Kū‘oko‘a a kākou e ‘ī‘ini nei, ma waho ho‘i o nā ‘ōnaehana, nā kino, a me nā pilina e kū nei. He mea pa‘akikī wale ka ho‘olālā a me ka ho‘omōhala ‘ana i kēia nohona, ‘oiai he mea ia i ‘ike ‘ole a ‘ike lihi wale ‘ia nō paha ā hiki i kēia lā. Akā, ma laila nō ke Ea. E like me nā mana‘o i hāpai ‘ia ma kēia mokuna, he alaka‘i nō ke mele, nāna e ho‘oulu mai ana i ke Ea ma o ka ho‘oikaika pilina ‘ōiwi, ka noho ‘oko‘a a ho‘oku‘iku‘i paha, ka ho‘oulu ‘ana i ka mauili o ka lāhui, a me ka ho‘olale ‘ana mai i ke kaheāwai Kanaka Maoli. I ka Māhele II o kēia pepa noi‘i, e nānā ‘ia nō kekahi mau mele i laha i ke au nei, a i hiki ho‘i ke mele ‘ia no ka ho‘okō ‘ana i kēia mau pahuhopu ho‘ōla Lāhui ‘ōiwi.

MĀHELE II: KA WEHEWEHE MELE

MOKUNA 3:

I MALIHINI AU NĀU, I KAMA'ĀINA 'OE NO'U

Kulāiwi

Ia nīnau 'ia nāu:
"He Hawai'i nō 'oe.
Aia na'e i hea lā kou māhele 'āina?
Aia ke hao 'ia nei e ke au malihini."
Kāhāhā.
'Ei'a ka'u pane i 'ī aku ai:
Mai kinohi mai, a i kēia wā 'ānō
'O Hawai'i a puni ku'u 'āina
I laila e moe mai nei nā iwi o ko'u mau kūpuna
He iwi a lehu
'O Hawai'i holo'oko'a, 'o ia ko'u kulāiwi.¹

He kaena kēia na ke aloha 'āina, a he pane ha'aheo ia i ka hao ho'okolonaio a ka malihini aloha 'ole. A, i loko nō ho'i o ka pōkole a me ka ma'alahi o nā mana'o a me nā 'ōlelo i hāpai 'ia i loko o kēia mele a Kimura, hu'e 'ia a'ela nā 'ano 'eha like 'ole a pohihihi ho'i i pōpiliki'i ai ka lāhui. 'O kekahi, ke hao 'ia nei nō ko kākou 'āina e "ke au malihini," a i kēia lā. Wānana 'ia e James Kaulia ka hō'ea 'ana mai o nā "popilikia he nui" ma muli o ka ho'ohui 'ia ma lalo o 'Amelika, nā pōpilikia ho'i e "kanu ola" 'ia ai ka lāhui; penei kāna kuhi 'ana i kekahi o ua mau pilikia nei: "oia ka hamama ana o ka ipuka e komo nui mai ai o na lahui o na aina e, a kaili ku ae ae [pn] i na hana a me na pono mai ia kakou ae, a ihea kakou e noho ai? (hoohoa "i ka mauna")."²

¹ Larry Kauanoe Kimura, 'ōlelo ho'olauna no ke mele 'o "Kulāiwi," Peter Moon Band, *Full Moon*, Kanikapila Records KCD-1007, 1989, LP.

² "Hāiōlelo a James Keauiluna Kaulia, Peresidena Nui o na Ahahui Aloha Aina," *Ke Aloha Aina*, 11 Kepakemapa 1897, 4. Kālai 'ia nō ho'i ka manao o nei 'āpana o ka ha'i 'ōlelo e Noenoe Silva, *Aloha Betrayed: Native Hawaiian Resistance to American Colonialism* (Duke University Press: Durham, 2004), 146.

Ma nā 'ōlelo nei a Kimura, 'ike 'ia ke kō 'ana mai o ia wānana 'ana a'e, a me kekahi 'eha hou aku a ka ho'okolonaio. 'O ia ho'i ke kuhi 'ana mai ē, 'a'ohe o kākou 'āina i ho'okoe 'ia mai e ka malihini. Pālua ka wānana o nei 'eha, 'oiai ma muli o ka hao hewa 'ana mai o waho e ho'opuehu 'ia nei nā paepae kauhale o ka Lāhui Kanaka Maoli, a eia ka lima hao hewa ke kuhi nei i ka nele. Me he mea lā, ua pau a'ela ka 'āina Hawai'i, pau pū ka lāhui Hawai'i. 'O ka pane na'e a kahi keiki ho'opāpā nei, he ma'alea nō. E like nō me nā pu'uwai haokila o ka wā ma mua, ho'olilo 'ia ke kumu o ka 'eha i mea e kaena ai.³ Inā i ho'opuehu 'ia nā kūpuna a me ko lākou mau iwi, aia nō ke noho pa'a nei i kēlā me kēia 'āina o kēia pae moku, a inā pēlā, "'O Hawai'i holo'oko'a, 'o ia [ko kākou] kulāiwi." Eia kekahi, ma muli o kā Kimura kūkala 'ana mai penei, "*Mai kinohi mai*, a i kēia wā 'ānō / 'O Hawai'i a puni ku'u 'āina," maopopo iā kākou he mana'o kahiko loa kāna e kuhi ana, 'o ia ho'i ka ua mea 'o ke kulāiwi. 'Okō'a ka hua'ōlelo "kulāiwi," 'oko'a ka "māhele." 'O ka mua, pili aku nō i ka mo'okū'auhau, ka pilina o ke kanaka me kona 'āina, a me ke aloha 'āina kekahi. 'O ka lua na'e, pili wale nō i nā palena 'āina, a me ke kālāi 'āina — ke kino politika paha o ke Ea. No laila, i ko Kimura pane 'ana i nīnau no ka "māhele 'āina" me kāna 'ōlelo no ke "kulāiwi," ho'onoho hou 'o ia i kēia ho'opāpā i loko o ke kuana'ike a me ka pō'aiapili o ke Kanaka Maoli. Ho'okahuli 'o ia i ke kuhi 'ana mai o ha'i, ua pili ko kākou 'ano he 'ōiwi i ka māhelehele 'āina, a kau a'ela kona mana'o i ka iwikuamo'o o kākou, 'o ia ho'i ka 'āina a me nā kūpuna.

'O ka mea nui a kēia mele pōkole e hō'ōia mai ai, 'o ia ho'i ke kumu pa'a e 'ike 'ia ai kākou he po'e Kānaka Maoli, a he lāhui Kanaka Maoli — 'o ka 'āina i noho 'ia e nā kūpuna. Pili 'ole kēia i ke kālāi 'āina a me ka noho aupuni 'ana o ha'i ma Hawai'i nei; pili 'ole nō ho'i i

³ John Charlot, *The Hawaiian Poetry of Religion and Politics: Some Religio-Political Concepts in Postcontact Literature* (Lā'ie: The Institute for Polynesian Studies, 1985), 28. Wehewehe maila 'o Charlot i ke mele 'o "Kaulana nā Pua," a me ka lilo 'ana o ka 'ōlelo "perjorative" no ka 'aipōhaku i 'ōlelo ha'aheo a ho'ohanohano nō ho'i.

ka ho'ololi 'ana i ka 'āina i mea e kūkulu ai i hale, hōtele, a pēlā aku;⁴ pili 'ole i ka lōina i pa'a a pa'a 'ole paha i ke Kanaka; a pili 'ole nō i ka nene'e 'ana o ka po'e Kānaka Maoli ma nā kihi 'ehā o ka poepoe honua nei. Ma ka 'āina nei i kanu 'ia ai nā iwi o kou mau kūpuna, mai kinohi mai — he Hawai'i nō 'oe.

He nani 'i'o nō kēia kolo 'ana o ke ēwe i ka 'iewe. E maka'ala na'e kākou, o hala a'e kahi 'ulu ko'iko'i. I ke kaena 'ana a'e penei — "O Hawai'i a puni ku'u 'āina" a "O Hawai'i holo'oko'a, 'o ia ko'u kulāiwi" — ma kekahi 'ano, ua hō'ōia 'ia ka hao a ka malihini, a me ka ho'opuehu 'ia 'ana a'e o nā māhele 'āina o kākou. A, 'o kai 'apo 'ia a pa'a, 'o ia ka Pae 'Āina holo'oko'a, mai Hawai'i a i Lehua, a mau aku paha. Nui ka mana a me ka ikaika e loa'a i ka 'ōlelo 'ana penei, e like me ka mea i 'ike 'ia ma ka 'ōlelo kaena a Kimura. Akā, ke kuhi aku ke Kanaka 'o Hawai'i a puni kona kulāiwi, ke 'ae nei nō ho'i 'o ia e 'auamo i kuleana no ua kulāiwi ākea nei. 'Aelike 'ia paha, 'o ke kuleana 'oi loa a kākou e ho'okō ai, i pono ai ka 'āina, 'o ia ho'i ka mālama a me ka ho'oulu 'ana iā ia. No laila i kapa 'ia ai ka 'āpana 'āina o ka 'ohana he *kuleana* nona. A, no laila ho'i i hō'ōia 'ia ai ka pono o ka 'ohana i ka pono o kona kuleana 'āina.⁵ He māhele nō ho'i ka mālama 'āina no ke kuleana e 'auamo 'ia ma o ka pa'a mele —

⁴ Koe na'e ka ho'ohemo 'ia 'ana o nā iwi kupuna i kanu 'ia ma nā 'āina e kūkulu hou 'ia nei. He nane hou aku kēia, na kekahi 'imi noi'i 'ē a'e.

⁵ Mehana D.B. Blaich, "Mai Uka a i Kai: From the Mountains to the Sea, 'Āina-Based Education in the Ahupua'a of Waipā," Pepa Noi'i Laeo'o, University of Hawai'i, 2003, 64. Penei kā Blaich no ka wehewehe 'ana mai o 'Anakala Eddie Ka'anana i ia mea he kuleana:

To him, the land under one's stewardship and care is the primary meaning of *kuleana* and the root of all other responsibilities and accomplishments in one's life. Feeding one's family, caring for one's children, and all other *kuleana* depended on one's ability to *mālama* that primary *kuleana*, to care for that piece of land and to make it productive. A family's work and level of respect in the community was judged largely by the productivity of their *kuleana*.

Ma hope mai, ua ho'ākāka maila 'o Blaich ('o Vaughan ho'i kona inoa 'ohana i ia manawa) i ke 'ano o ia loilo'i 'ia 'ana. 'O ka mana'o o laila, ma o ka ulu pono 'ana o ke kuleana 'āina o ka 'ohana, pēlā e 'ike 'ia ai ke 'ano o kāna hana, a pēlā e wānana 'ia ai ka hiki me ka 'ole iā ia ke ho'okō i nā kuleana 'ē a'e e ili mai ana. Maopopo i ke kaiāulu nā 'ohana e kauka'i ai ke pono. (Ha'i 'ōlelo a nā moho o ka Mellon-Hawai'i Fellowship, 'Aukake 2015)

‘a‘ohe pani hakahaka o ka ‘ike maka ‘ana i ka ‘āina kaulana e mele ‘ia ana, a me ka huli ‘ana o ka lima i lalo, i ulu ai ua ‘āina nei. Eia na‘e, ‘oia i he kuleana kēia i ho‘ohiki ‘ia a ‘auamo ‘ia ma o ke mele, he mau māhele kona i pili nō i ke mele, ka mo‘olelo, a me ke Ea na‘auao o ka Lāhui Kanaka Maoli.

Eia au ke kuhi nei, ‘o ka pahuhopu nui o ua kuleana mele nei, ‘o ia ho‘i ka ho‘ope‘e poli ‘ana i ka ‘ike o ka Lāhui no ko kākou ‘āina, a me ke kālai ‘ana i wahi kū‘oko‘a e Ea ai ua mau ‘āina nei i ko kākou mau mo‘olelo a me ko kākou mau na‘au. Mai ka wā mai i haku ‘ia ai kā Kimura kaena, ‘oi loa a‘e ka loli o ka ‘āina a me ka ha‘alele ‘ia ‘ana ona e ka lāhui Kanaka Maoli. Ua noho ‘ia ka mauna e kā Kaulia mau pulapula, a eia nō lākou ke ha‘alele nei no ka noho ‘ana i nā kaha ‘ē o ka honua nei a puni, i kahi e loa‘a ai ke ola. No laila, ‘oi loa a‘ela ke kuleana a kākou e ‘auamo ai, i ola ma ke mele a me ka mo‘olelo nā ‘āina e ho‘opilikia ‘ia nei ma ke ao Kanaka. A i lilo auane‘i kēia Ea a kākou i haku ai ma o nā mele, i Ea Kū‘oko‘a no ka Lāhui.

‘A‘ole nō ho‘i kēia he kuleana ma‘alahi o ke kō ‘ana aku. Koi ‘ia ke mele mau ‘ana i nā mele a me ka ha‘i mau ‘ana i nā mo‘olelo, ma kēia wā a kau i ka puaaneane. Koi ‘ia ke a‘o ‘ana i ua mau mele a mo‘olelo nei i nā hanauna hou, i mau aku i nā wā e huli hou ai ko kākou honua. Koi ‘ia ho‘i ka ho‘omaopopo ‘ana i ke ‘ano a me ka mana kū ho‘okahi o nā ‘āina like ‘ole, i mea e ho‘iho‘i aku ai i ia mana i ua mau ‘āina lā. A, koi ‘ia nō ke kia‘i ‘ia ‘ana o ua mau ‘āina nei, i pa‘a mau nā mo‘olelo i nā hi‘ohi‘ona ona.

I loko o kēia no‘ono‘o ‘ana no nā kuleana o ka pa‘a mele, ea pinepine a‘ela kekahi, ‘o ia ho‘i ka puana mau ‘ana mai i ke ‘ano a me ka waiwai pilikahi o kēlā me kēia ‘āina o Hawai‘i nei: ‘o kona mau mokupuni, moku, ahupua‘a, awāwa, ‘ili, kahawai, loko, kahaone, alanui, a home nō ho‘i. He pono ka ho‘olaha mau ‘ana i nā waiwai i kū kahi ai he ‘āina — ‘o ka makani

‘oe, ‘o ka mo‘olelo ‘oe, ‘o ke kuahiwi ‘oe, ‘o ka ululā‘au kaulana ‘oe, a ia mea aku nō — i ‘ole ‘o ia e nalowale ai i loko o ka mana‘o laulā ‘ana no ka u‘i o Hawai‘i nei. I loko nō o ka ‘oia‘i‘o o ke kūkala ‘ana he u‘i a he kamaha‘o nā wahi a pau e waiho ana ma ko Hawai‘i Pae ‘Āina, i ka lilo ‘ana o ia mea he "u‘i," ‘o ia ka ‘ōlelo a me ka mana‘o ma‘amau e hō‘ike ai kākou i ka waiwai o ka ‘āina nei, ‘o ka pohihihi mai nō o ke kūlana a me ka ‘i‘o o kēlā me kēia wahi pono‘ī. Emi maila ko kākou ‘ike no nā mo‘olelo a me nā hi‘ohi‘ona i pa‘a ma kahi ho‘okahi, a ho‘ohūnā ‘ia paha ka waiwai maoli o ua wahi nei. ‘O ia mea he "u‘i," ‘a‘ole nō i lawa kona mana a me kona akāka i mea e wehewehe piha ai i ko kākou mahalo ‘ana i ka ‘āina kulāiwi.

Eia kekahi, lilo koke a‘ela ua "u‘i" nei o ka ‘āina i mea e kā‘ili ‘ia e ke kālepa, a ho‘okapu ‘ia nona iho. ‘Ike ‘ia kēia lili kālepa i ke ālai ‘ana o ka hōkele noho kahakai (a me ka mea hale pilikai) i ke ala e hiki ai ka lehulehu i kai; ‘ike ‘ia i ke kūkulu a ho‘olaha ‘ana i nā hale pipi‘i hou e kālele ana i ka nani o ka ‘ikena mai laila aku; ‘ike ‘ia i ke kū‘ai pau ‘ana o nā ‘Amelika kaulana i mau ‘āina nui o Kaua‘i; ‘ike ‘ia nō ho‘i i ke kipaku wale ‘ana nō i ka po‘e kuewa o Kaka‘ako mā, i mālama ‘ia ai ka hiehie o laila.

‘A‘ole na‘e pēlā ke aloha ‘āina o ke Kanaka Maoli.⁶ ‘A‘ole ka u‘i ‘o ka mea i mahalo ‘ia, ‘o ka ‘āina nō. A ‘o ka u‘i, he ho‘okahi wale nō hi‘ona ia mai loko mai o nā mano e waiwai a e aloha ‘ia ai ka ‘āina nona ia u‘i. Aia ka pono ‘o ka puana ‘ana aku i nā mea kiko‘ī e u‘i ai kahi ‘āina ho‘okahi, i hiki iā ia ke kū‘oko‘a i kona ‘ano pono‘ī, a i hiki iā ia ke kūlike me kona mau hoa kaulike o ka u‘i a me ka waiwai. Inā kūpa‘a kākou kaikaina o ka Pae Moku i kēia kūkala mau, e lilo ana ia mau hua ‘ōlelo ho‘ohanohano i pale no ko kākou mau ‘āina aloha. I kēia au, ke hao hou ‘ia nei ko kākou mau ‘āina kapu a waiwai nō ho‘i, me ke kuhi ‘ana mai o ka lima

⁶ Noenoe Silva, *Aloha Betrayed*, 11. Wehewehe maila ‘o Silva, ‘oi aku ke aloha i ka ‘āina ma luna a‘e o ka mahalo ‘ana i kona nani, ‘oia i ua hānau ‘ia ka ‘āina a me ke Kanaka Maoli e nā mākuā like, e Papa a me Wākea. He kaikaina ke Kanaka no kona ‘āina hānau.

ikaika he ‘āina mo‘olelo ‘ole ia, he ‘āina ia no ka nui lehulehu, a he ‘āina i pau ‘ē i ka ho‘okolonaio. ‘O ka mea wale nō paha e pale i ia ‘ino, ‘o ia ka maopopo pono iā kākou ka waiwai pilikahi o kēlā me kēia ‘āina, ka ho‘opuka wiwo‘ole ‘ana i ia mau mo‘olelo, a me ke kūpa‘a ‘ana o ke kino Kanaka ma hope o ka pono o kona kaikua‘ana lepo momona. Ma kēia mau pahuhopu ‘ekolu, ma laila nō ke mele Hawai‘i.

I kēia mokuna, e hāpai ‘ia ana ia mea he mele māka‘ika‘i, ma ke ‘ano he ala e kō ai kēia mau kuleana nui. He lāhui mele kēia i ma‘alahi o ka ‘a‘apo ‘ana, a i laha nō ho‘i mai ‘ō a ‘ō, no laila he kūpono kona nānā ‘ia ‘ana ma ke ‘ano he iwikuamo‘o no ke aloha ‘āina. A, e ‘ike ‘ia auane‘i, ma ona lā e kō ai kēia mau pahuhopu politika ‘ehā: 1) puana mau ‘ia nā mo‘olelo a me nā mea waiwai e kūkahi ai he ‘āpana ‘āina, i mea e pale ai i ke kuhi ‘ana iā ia he ‘āina waiwai ‘ole; 2) ho‘okumu a ho‘omau ‘ia ka ‘ike i pa‘a i ka Lāhui Kanaka Maoli no kona mau ‘āina pono‘i; 3) ho‘opa‘a a ho‘oulu mau ‘ia ka pilina o ke kama‘āina, ka malihini, a me ka ‘āina a lāua e ho‘oheno ai; a, mai loko mai o kēia mau pahuhopu ‘ekolu i loa‘a ai ka ‘ehā, ‘o ia ho‘i: ka ho‘oikaika ‘ia ‘ana o ka *‘ike ho‘omaopopo Lāhui*⁷ ma o ke mele a me ke aloha i ka ‘āina.

No ke Mele Māka‘ika‘i

‘Oiai he lāhui mele kēia e kuhi pinepine ‘ia nei ma nā ho‘okūkū hula, nā hō‘ike mele a nā pu‘ukani Hawai‘i, a me nā wahi ‘ē a‘e he lehulehu paha, ‘a‘ole ia i ‘ō‘ili pinepine ma nā mo‘olelo wehewehe mele o ke au nei, ‘a‘ole nō ho‘i ma nā mo‘olelo kahiko. I kā Puakea Nogelmeier hō‘ili‘ili ‘ana i nā mele i haku ‘ia no Kuini ‘Emalani, ho‘onohonoho ‘o ia i ia mau mele he nui ma nā hui i pili i ke ‘ano a me ke kumu o ka haku ‘ia ‘ana. ‘O ke mele māka‘ika‘i

⁷ Ke hāpai nei au i kēia ‘ōlelo ma ke ‘ano he inoa Hawai‘i no ia mea he *Lāhui consciousness*. E wehewehe ‘ia ana ko‘u mana‘o ma laila i ka hopena o kēia mokuna.

nō kekahi o ua mau hui nei. Ho‘ākāka maila kēlā, he ali‘i māka‘ika‘i nō ‘o ‘Ema, a ua lilo kona mau huaka‘i i "inspiration" no ka hapanui o nā mele māka‘ika‘i i haku ‘ia nona:

A celebration at Waimea was the scene of presentation for scores of mele composed for the occasion in her honor. Some of them summarize the epic journey, others give great detail about certain portions of the trip — treacherous turns of the path, the cold of camping in the mountains, or the cheerful inspiration of the queen for her fellow hikers.⁸

Eia na‘e, ‘a‘ole paha i pili ia mau mele māka‘ika‘i a pau o ‘Ema i kahi huaka‘i āna i hele kino ai.

Wahi a ua luna ho‘onoho nei, "These chants may not have been the direct result of individual trips or even inspired by a journey, but they use the idea of travel for the queen's perceptions of many places in the kingdom."⁹ No laila, i loko nō o ka pa‘a ‘ana o kēia lāhui mele iā kākou po‘e pa‘a mele, mau nō ka pohihihi o ka wehewehe ‘ana ma nā palapala i pa‘a i ke kākau.

Maopopo iā kākou, he mau mele kēia e holo ana mai kahi wahi a i kahi, me ka puana ‘ana mai i nā mea waiwai o ua mau ‘āina nei. ‘A‘ole na‘e i ho‘ākāka le‘a ‘ia ke kino ma‘amau o ua mau mele nei; ‘a‘ole ho‘i i akāka le‘a kona pili me ka ‘ole i kekahi huaka‘i ‘i‘o i hele kino ‘ia.

‘O ka mea na‘e i maopopo loa, he ‘ano mele kēia e ka‘a ana ma lalo o ka lāhui mele laulā i kapa ‘ia he mele pana. Na kēia mau mele e hea aku i nā inoa ‘āina a me nā hi‘ohi‘ona nui o nā wahi pana, no laila ua lilo akula ia mau mele i ‘ano palapala ‘āina no nā Kānaka Maoli. A, ‘oiai i ka hapanui o nā mele pana, helu ‘ia nā ‘āina e like me ko lākou noho ‘ana, kekahi ma hope o kekahi, he palapala ‘āina nō ia, e kuhi mai ana i kahi e noho ai nā wahi pana o kona ‘āina. Kākau maila ‘o Kapā‘anaokālāokeola Oliveira a me Kalani Akana no kēia kuleana ho‘onoho ‘āina o ke mele pana, he kuleana e kapa ‘ia nei he *performance cartography*.

⁸ Puakea Nogelmeier, LH, *He Lei no ‘Emalani: Chants for Queen Emma Kaleleonālani* (Honolulu: The Queen Emma Foundation a me ka Bishop Museum Press, 2001), 65-6.

⁹ Ibid, 66.

Ho'ākāka 'ia e Oliveira kekahi 'ano o ke mele 'ana no nā wahi pana, 'o ia ho'i, ua like ia me kāna e kapa ai "chanting the landscape"; 'o ka mea nui o ua 'ano mele nei, "[it] honors each of the places noted in the mele and etches the characteristics described in the memory of the singer and audience."¹⁰ Wehewehe nō ho'i 'o ia nei i kekahi mau 'ano e 'oi a'e ai ka mana'o o nei mau mele, a me kona mau pahuhopu: na ke mele pana e "transport" i ka mea ho'olohe a i kahi o ke mele e puana nei; wili pū 'ia paha me ke aloha, a lilo ia i mele ho'oipoipo pū kekahi; ho'oulu ke mele pana i ke aloha 'āina a me ka make'e lāhui; a ma muli o ka pilikahi o kona mau hua 'ōlelo, ua hiki paha ke 'ike 'ia kahi o ke mele, me ka ho'opuka 'ole 'ia o ka inoa o kona 'āina.¹¹ Akā na'e, 'a'ole i ho'oka'awale 'ia ke mele māka'ika'i mai loko mai o ke mele pana, no laila, 'ike 'ia nā 'ano mele pana like 'ole, a me ka lāhui mele laulā mai loko mai ona kēia mea he mele māka'ika'i.

A 'o Akana ho'i, hō'ike maila 'o ia nei i ka puana 'ia 'ana o kēia 'ike palapala 'āina ma o ke mele pana a me ka hei. Wahi a ia nei, "The chief method of chanting the landscape was through *mele pana*. *Mele pana* located place names and landmarks and *hei* showed spatial relationships and geographic features."¹² E like me ka hula, wili 'ia ka 'apo o ka lohe (ke mele) me ka 'apo o ka maka (ke kuhi lima, a i 'ole ka hana 'ana i hei) i mea e noho ai ka 'ike i loko o ke kino o ke Kanaka, i hiki ho'i ke puka i ka wā kūpono. 'A'ole na'e i pau ka palena o kēia lawena mele i ka ho'opa'a 'ike; mea hou maila 'o Akana, penei:

¹⁰ Katrina-Ann R. Kapā'anaokalāokeola Nākoa Oliveira, *Ancestral Places: Understanding Kanaka Geographies* (Corvallis: Oregon State University Press, 2014), 67-71. 'O kēia 'ōlelo a Oliveira, he ko'olua kūpono 'o ia no kā Carlos Andrade i wehewehe maila, 'o ia ho'i, ma o ke mele, ke kapa inoa 'ana, a me nā 'ano loina 'ē a'e e ho'opa'a 'ia ai ka "spirit" a me ke kuana'ike o ka po'e Kānaka Maoli ma ko lākou mau 'āina. I ku'u 'ike 'ana, 'a'ole kēia he mau mana'o kū'ē'ē. Eia na'e, hō'ike mai lāua a 'elua i ka pa'a pono 'ana, a me ka wili pū 'ana o ka pilina o ke Kanaka me kona 'āina. He pili hemo 'ole nō, a he mālama ho'i o kekahi i kekahi.

¹¹ Ibid.

¹² Kalani Akana, "Hawaiian Performance Cartography of Kaua'i," *Educational Perspectives* 45, helu 1&2 (2013): 24-25.

The conscious intention of *kūpuna* to memorialize place name and sacred space through *mele pana* and *hei* also serve to construct our personal and social identities as Hawaiians. Hence, a revival of *hei* as performance cartography in Hawai'i can serve to strengthen Hawaiian cultural identity, which waned considerably since the 1893 illegal overthrow of the Hawaiian monarchy.¹³

Mōakāka nō nā pahuhopu a me nā hua e loa'a ma o ke mele mau 'ana i nā mele pana o kēia 'āina. Mau nō na'e ka pohihihi o ia mea he mele māka'ika'i, kona pilina i ke mele pana, a me ke 'ano o kona kino ma'amaui.

I kōkua no ka ho'ākāka 'ana i kēia lāhui mele, e nānā pono 'ia kā Pukui wehewehe 'ana i ka hua 'ōlelo "māka'ika'i" a me kona ko'olua, 'o ka "ho'omāka'ika'i." Penei nō:

To visit, the sights; to stroll, make a tour, take a walk; to look upon (Puk. 3.4); spectator. Māka'ika'i hele, to stroll here and there. Po'e māka'ika'i, visitors, sight-seers, tourists, spectators. Māka'ika'i 'ia, visited. ho'o.mā.kā'i.kā'i To take others on a visit; to show the sights; to escort.¹⁴

'Elua paha mana'o nui o luna nei e ho'ona'auao mai ana no ke mele māka'ika'i. 'O kekahi, 'o ia ka nui o nā wahi i kipa 'ia e ka malihini, 'a'ole he ho'okahi wale nō. No laila, 'oko'a iki paha ke mele māka'ika'i a me ke mele wahi pana, inā pili ka lua o kēia mau mele i kahi 'āina ho'okahi. A, 'o kekahi mana'o nui o loko nei, mai loko mai 'o ia o ka hua 'ōlelo "ho'omāka'ika'i." E like me kā Pukui e hō'ike mai ana, he hana paha kēia i komo 'ia e 'elua 'ano kanaka: 'o ka malihini e māka'ika'i ana, a 'o ke kama'āina ho'i, ka mea nāna e mālama i ka malihini, a e lawe aku iā ia i nā wahi pana o ko ia nei 'āina pono'i.

He mea nui ka ho'omaopopo 'ana i kēia 'ano o ka māka'ika'i i kū i ka Hawai'i, a i kū ka'awale ho'i me ka mea i laha i ke au nei. I ka māka'ika'i o ke Kanaka Maoli, kālele 'ia ka pilina a me ke kuleana o ke kama'āina no kona kulāiwi pono'i, a ma ona lā e komo ai a e launa mua ai ka malihini me kahi 'āina hou o ka 'ike 'ana aku. He māka'ika'i ia e ho'oulu a ho'opa'a

¹³ Ibid., 26.

¹⁴ Pukui a me Elbert, *Hawaiian Dictionary*, sv. māka'ika'i.

hou i nā pilina kūpono a ma‘ema‘e o ka ‘āina, kona kupa, a me nā mea kipa, a he loina ia e mālama aku i nā kuleana pa‘a o kēlā me kēia māhele ona. ‘A‘ole pēlā ka māka‘ika‘i kū o ke au nei, no ka mea ua ho‘ohemo ‘ia ke kama‘āina e ka lima hao o ka ho‘okolonaio, a pani ‘ia kona hakahaka i nā ‘ano mea like ‘ole e kāko‘o ana i ua kolonaio nei: ka ‘oihana ho‘okipa malihini, nā hō‘ailona ha‘i mo‘olelo e kū ana ma nā wahi pana kaulana o ka Pae ‘Āina, nā hui ho‘omāka‘ika‘i i alaka‘i ‘ia e ka haole, nā pelaha a me nā kahua punaeweale e kuhi ana i nā wahi e kipa ai ka malihini, a pēlā aku nō. I ke au nei, ua hiki i ka malihini ke hele kino mai i Hawai‘i nei, noho ma kona hōkele, kau ma ke ka‘a ‘ōhua māka‘ika‘i, kū nānā ma nā ‘āina waiwai o kākou nei, a ho‘i i Kahiki me ke kama‘ilio ‘ole ‘ana a me ka launa ‘ole ‘ana me ho‘okahi kama‘āina o nā wahi āna i hele ai. Hō‘ili‘ili ‘ia nā ki‘i a me nā mo‘olelo o ua mau ‘āina nei, ‘o ia nō ‘oe ‘o ka hului ‘ana aku i nā ‘ili‘ili kōnane o ka papa mū, a ho‘i lanakila a‘ela ke kōlea. Nui a‘e ka pilikia e kupu a‘e ma muli o kēia kuapo ‘ana i ke kama‘āina maoli me ke ki‘i pani o ha‘i. Ālai ‘ia ke kuleana kia‘i moku o ke kama‘āina, ‘oiai ho‘onalo ‘ia kona kū ‘ana i kona moku pono‘ī, me he lā ua ho‘opau ‘ē ‘ia a‘ela nā kupa o ka ‘āina. Ho‘oulu ‘ia ke kālā o nā ‘oihana ho‘okipa malihini a me ka ‘ōnaehana kālepa o ‘Amelika, a hulikua ‘ia ka pono o ke kama‘āina maoli a me kona ‘āina pū kekahi. A he nui hou aku.

No laila, ke no‘ono‘o ‘ia ke ‘ano a me nā pahuhopu o ke *mele* māka‘ika‘i, e ho‘opili ‘ia aku paha kēia mau mana‘o o ka māka‘ika‘i — a me ka ho‘omāka‘ika‘i — o ka nohona Kanaka Maoli. Ma‘alahi paha ke kuhi ‘ana ē, hea ‘ia ma kēia ‘ano mele nā wahi pana like ‘ole ma kahi ‘āina ho‘okahi; ‘oko‘a iki ke mele wahi pana i haku ‘ia no ka ho‘ohanohano i wahi pana

ho'okahi; 'oko'a nō ho'i ke mele e hea ana i nā mokupuni o ka Pae 'Āina nei.¹⁵ 'O ke 'ano na'e o ka huaka'i i haku 'ia ai ke mele māka'ika'i, 'oi aku kona pohihihi. Ua ho'omaopopo 'ia, nui nā mele māka'ika'i ali'i i haku 'ia ma muli o ka huaka'i kino 'ana o ke ali'i i nā 'āina o kona Lāhui. 'O nā mele kēia a Amy Stillman i wehewehe ai me ka mana'o he pālua paha ke 'ano o ia mele: he mele pana nō, e ho'ohanohano ana i kahi a ke ali'i i huaka'i ai. Eia na'e, 'oi aku paha kona kūlana he mele inoa, 'oia i 'o ka hea 'ana i ka inoa o ua ali'i nei, 'o ia ka mea e ola ai ke mele, a 'o ia paha kona pahuhopu nui. Wahi a ua Stillman nei, ua haku 'ia kēia 'ano mele pana ma ka hopena o ke kenekulia 'umikūmāiwa, i ka wā o nā ali'i māka'ika'i, "as they traveled about the islands during the final decades of the monarchy."¹⁶ Ma ua mau huaka'i nei, ua lilo nā ali'i i malihini na ke kupa o ka 'āina māka'ika'i, a i kama'āina ia kupa no ke ali'i. 'O Kaluahi ke kama'āina no ko 'Ema huaka'i i Kilohana, MH 1871.¹⁷ 'O Waiaulima ia no kona huaka'i i Mauna Kea, MH 1881.¹⁸

Eia hou, 'a'ole kēia he lōina i pili wale nō i nā ali'i māka'ika'i. Ua 'ike 'ia nō i ka māka'ika'i 'ana o nā kānaka like 'ole o ia wā. He mea nui ka loa'a 'ana he halekipa a he kama'āina nāna e ho'omāka'ika'i i ka mea kipa; he mea nui nō ho'i ka hea 'ana aku i ka inoa o

¹⁵ Kū'e paha kēia mana'o i ke 'ano o kā Nogelmeier mā ho'onohonoho 'ana i nā mele māka'ika'i o 'Emalani ma ka puke *Lei no 'Emalani*. Ma lalo o ia inoa ho'okahi, ua ho'ohui pū 'ia nā 'ano mele like 'ole i pili i ka huaka'i 'ana a 'Ema — me ka ho'ohanohano 'ana i mau wahi pana, a i ho'okahi paha — a me nā mele i hea aku i nā wahi pana o kahi 'āina, i loko nō paha o ke kipa 'ole 'ia e 'Ema. I mōakākā ke 'ano o kēia lāhui mele, e pono ana ka noi'i a me ke kākau hou 'ana.

¹⁶ Amy Ku'uleialoha Stillman, "'Nā Lei o Hawai'i': On Hula Songs, Floral Emblems, Island Princesses, and *Wahi Pana*," *The Hawaiian Journal of History*, 28 (1994), 100. Eia kāna no ia mea he "localism": "[In this era], the customary celebration of place within a poetic hula text involved naming one or more specific locales. This was most often done to place a person or an event at that locale, thus orienting listeners; any incorporation in the poetry of specific attributes of the locale thus functions as elaboration." Ma hope mai, ho'ākāka hou mai 'o Stillman i kekahi kuleana o ka hea 'ana i nā inoa a me nā hi'ohi'ona o nā wahi pana, 'o ia ho'i ka ho'ohanohano 'ana i ia mau 'āina.

¹⁷ Kihei de Silva, "A i Waimea 'o Kalani," Waihona Mele, lou 'ia 6 'Aukake 2017, http://halaumohalailima.com/HMI/A_i_Waimea_o_Kalani.html.

¹⁸ Kihei de Silva, "A Mauna Kea 'o Kalani," Waihona Mele, lou 'ia 6 'Aukake 2017, http://halaumohalailima.com/HMI/A_Maunakea_o_Kalani.html.

ua mau kama'āina nei, e like me ka mea i 'ike 'ia i ka mo'olelo nūpepa 'o "Ka Huakai no Puna Paia Ala i ka Hala a me ko laila mau Anoai." Puka maila nei mo'olelo i ka MH 1879, a ma laila i ha'i hou mai ai 'o J.K. Joseph, he kupa no Kīpahulu, Maui, i kona huaka'i 'ana mai kona 'āina hānau a i Puna, Hawai'i, a hiki loa aku i Ka'ū, 'āina kua makani. Ma waho o ke kuhi 'ana i nā mea kaulana a waiwai ho'i o ua mau 'āina malihini nei ona, a me ka ho'opuka 'ana i mau mele e ho'oheno ai i ia mau wahi pana, 'o ka hea 'ana i nā inoa o nā halekipa i mālama iā ia, 'o ia ka 'olelo mau a Joseph ma nei mo'olelo. Puana 'ia nā inoa o kēlā me kēia kama'āina nāna i mālama, mai Kaupō, kahi o P. Hanaole, a i Keahialaka, kahi noho o ka Lunakanawai J.W. Kumahoa Esq.; mai 'Opihikao, kahi 'olu'olu o B. Manoa a me Z.M. Naahumakua, a hiki loa aku i Pāhala, kahi i noho ai 'o Wilipaona. A, eia kekahi, 'o ka "'olu" o nā kama'āina, he mea ia i pili i ka momona a me ka ulu maika'i 'ana o kona 'āina. Eia kā Joseph:

... o ke ano o ka noho ana o Puna, he aina oluolu, he oluolu na kanaka, oia ka mea maa mau i na kanaka, e noho ana ma na aina hikina he nui ka niu ma Puna, ohia ai, halakahiki, uala, kalo, ulu, e ai aku i ka ulu a he kuenenuu ka maona. Mai kahi "lehelehe" o ko'u apana mai Pualaa, a i kahi "lehelehe" mao o Keauhou, he olu wale la no na kanaka.¹⁹

No laila, ma ka ha'i mo'olelo 'ana a me ka haku mele 'ana, puana 'ia ka 'olu'olu a me ke aloha o ka mea ho'okipa i ka ho'omaika'i 'ana i ka momona a me ka nani o kona 'āina e noho ai. A he mea ke mele māka'ika'i e ho'ohanohano ai i kēlā pilina o ke kama'āina me kona 'āina, a i mea ho'i e komo pono ai ka malihini i ua pō'ai lā.

'A'ole na'e i pau nā mele māka'ika'i i ka helu 'ia ma kēia 'ano ona, 'o ia ho'i ke mele 'ana no kekahi huaka'i 'oia'i'o. Ua ho'okumu 'ia nō paha ke mele māka'ika'i i ia wā, a ma muli ho'i o ka huaka'i kino 'ana o nā ali'i, o 'Ema, Kapi'olani, Lili'uokalani, Pauahi, a pēlā aku. Akā na'e, ma hope o ua wā nei, 'a'ole i pau ka haku 'ana i mau mele māka'ika'i, a, e like me kā

¹⁹ J.K. Joseph, "Ka Huakai no Puna Paia Ala i ka Hala a me ko laila mau Anoai," *Ka Nupepa Kuokoa*, 28 Iune 1879, 4.

Nogelmeier i hāpai ai, ‘a‘ole paha i pili nā mele māka‘ika‘i a pau i kahi huaka‘i i hele kino ‘ia. No laila paha i loa‘a mai ai nā mele pana a Stillman i wehewehe ai ma ke ‘ano he mele pana "regional" o ia au hou.²⁰ Ma nei mau mele, ua ‘ano ho‘ākea ‘ia ka ‘āina i ho‘oheno ‘ia — he mokupuni kā‘oko‘a paha, a i ‘ole he māhele ‘āina ‘ano nui — a, ‘o ka mea nui, ua pili ‘ole nō i kahi ali‘i a me kona huaka‘i. ‘A‘ole kēia he mau mele inoa. Wahi a Stillman, ua ho‘āla ‘ia a‘ela kēia ‘ano mele pana i ka wā like i kupu mai ai nā mele pana i ho‘oulu i ka lōkahi o ka Pae ‘Āina ma o ka hea ‘ana i nā mokupuni, i nā makahiki 1900-1950.²¹ Akā, ua ‘ano emi koke ka haku ‘ana i ua mau mele kāhea mokupuni nei, ‘oiai mau nō ka haku ‘ana i nā mele wahi pana a i kēia lā.²²

No kēia māhele o ke mele māka‘ika‘i, ‘a‘ole paha he kama‘āina, ‘a‘ole nō he malihini, ‘oiai ‘a‘ole ia he huaka‘i i hele kino ‘ia, ‘a‘ole paha i pili ke mele i ka ‘ike maka ‘ana i ua mau ‘āina lā. Eia na‘e, eia au ke hāpai nei i ka mana‘o ē, ua mau nō kona ho‘okumu ‘ia ‘ana e kēlā pilina kahiko o ka ‘āina me ke kama‘āina, a me ka malihini ho‘i. A, inā he mele nō i haku ‘ia mai ka no‘ono‘o wale ‘ana a‘e nō, ‘a‘ole paha no kahi huaka‘i kino ‘ana i ua ‘āina nei, e lilo paha ia mele ‘o ia ke kama‘āina nāna e ho‘omāka‘ika‘i i ka malihini. Ma o ua mele nei e ‘ike ai ke kamahale i nā palena o ia ‘āina, nā pu‘u a me nā awāwa ona, ka makani i noho a kupa, a me nā mo‘olelo ona e mau mai nei nō. E ‘ike maka ‘ia auane‘i paha, a ‘oiai ua launa mua ‘ia ma o ke mele — ke kama‘āina ho‘i — ‘a‘ole nō e hala ka waiwai pilikahi o ua ‘āina nei. No laila, na kēia mau mele e kāko‘o i ka mālama ‘ana a me ka ho‘okō ‘ana i nā kuleana o ka ‘āina, kona kama, a

²⁰ Stillman, "Nā Lei," 102.

²¹ ‘O "Pololei ‘Oia‘i‘o" paha kekahi la‘ana kūpono o nēia pahuhopu o nā mele hea mokupuni. Puana ‘ia nā inoa o nā moku, mai Hawai‘i a i Ni‘ihau, me kahi mea kaulana o kēlā me kēia moku — ‘o kona pua paha, kona mauna, a pēlā aku. ‘O ka puana i lohe ‘ia ma kona panina, ‘o ia ho‘i, "Ha‘ina ka puana me ke aloha / E mau ke ea o ka ‘āina i ka pono." (Almeida, John Kameaaloha, "Pololei ‘Oia‘i‘o," mele ‘ia e John Kameaaloha Almeida a me Genoa Keawe & Her Hula Maids, *Vintage Hawaiian Treasures, Vol. 2: Hula, Hawaiian Style*, Cord International, 1994). CD

²² Stillman, "Nā Lei," 102.

me ka malihini nō ho‘i. A, na kēia mau mele nō ho‘i e ho‘oulu a ho‘oikaika i nā pilina o ia mau mea ‘auamo kuleana.

Ke kuhi ‘ia e ha‘i ka waiwai ‘ole o kekahi ‘āina, ma muli paha o ka hiki ‘ole iā ia ke ‘ike le‘a a ho‘omaopopo pono i kāna mea e loilo ana, ma kēia ‘ano mele paha e loa‘a ai he ‘ike a he waiwai. Pēlā i mo‘olelo mai ai ‘o No‘eau Peralto no kona ‘āina ‘o Koholālele. Uē helu mai ‘o ia nei no ka lilo ‘ana o ua ‘āina kupuna lā ona i ka ‘oihana mahikō i ke kenekulia ‘umikūmāiwa. ‘O kā nā ‘oihana i hāpai ai ma ke ‘ano he kumu e ho‘olilo aku ai i nā ‘āina kuapapa i ‘āina mahikō, ‘o ia ho‘i ka nele ‘ana ona i mo‘olelo e waiwai ai ua ‘āina nei ma ke ‘ano he mea makamae na ka Lāhui. Nalowale akula kēia ‘ike i kēlā mau maka keleawe, no ka ho‘omaopopo ‘ole paha i ka ‘ōlelo ‘ōiwi o ka ‘āina. Eia na‘e, ma o ka hana maiau a mao ‘ole a Peralto, loa‘a iā ia nā mo‘olelo a me nā mele nona ka ‘ike, a ho‘opulapula hou ‘ia maila ka ‘āina a me ka na‘au o kona mau kupa i ka ‘ikena ‘ōiwi i kona māhele ‘āina pono‘ī. Ua ola.²³

Eia ho‘i, ke kuhi ‘ia e ha‘i ke kūlana ākea o ko kākou mau ‘āina waiwai a kapu nō ho‘i, ma ka ha‘akoi mau ‘ana ē he wahi ia no ka lehulehu, na kēia ‘ano mele paha e kū‘ē aku. I ka wā nei, he mea mau kēia i ke kama‘ilio ‘ana no Mauna Kea a me kona noho nui ‘ia e nā ‘ohe hākilo ha‘akei. Hahau ‘ia akula kā Corntassel i ho‘ākāka ai he *politics of distraction*²⁴ i ka hāpai ‘ana a me ke kāko‘o ‘ana i ka ho‘olilo ‘ana iā luna o Mauna Kea i pāka no ka lehulehu. Wahi a Kim, he pāka kēia e ho‘ohanohano ai i ka ‘imi na‘auao, "to make us a better people and better stewards of this land," a e lilo ana ia i "living museum of the people of the First Nation of Hawaii." Nui ka pilikia a me ka ho‘okamani o nei ‘ōlelo, a he keu aku ho‘i i ka pane ‘ana mai a

²³ No‘eau Peralto, "O Koholālele, He ‘Āina, He Kanaka, He I‘a Nui Nona ka Lā: Re-memembering Knowledge of Place in Koholālele, Hāmākua, Hawai‘i," mai loko mai o *I Ulu i ka ‘Āina: Land, Hawai‘i inuiākea No. 2*, LH Jonathan K. Osorio (Honolulu: University of Hawai‘i Press, 2014), 76.

²⁴ Corntassel, "Re-envisioning resurgence," 91-97.

Doug Simons a me Donald Straney. 'O Simons ka luna o ka 'ohe nānā Kanakā-Palani-Hawai'i; paipai 'o ia i kēia pāka no kona 'ano he "intrinsically inclusive." A 'o Straney ke Po'o Nui o ke kulanui o Hawai'i ma Hilo; paipai nō ho'i 'o ia i ka pāka, a me "the importance of considering Mauna Kea holistically."²⁵ Ma ia 'ano 'ōlelo o luna a'e nei, ho'opau 'ia akula nā kūlana 'elua 'o ke kama'āina a me ka malihini, a ho'opoina 'ia nō ho'i ko lāua mau kuleana kū'oko'a. 'O ke mele māka'ika'i na'e, ua haku 'ia i loko ona kēia mau kūlana 'elua, a me ko lāua pilina me ka 'āina, a o kekahi me kekahi. Pa'akikī loa ka ho'opau 'ana aku i ia mau kūlana, a i 'ole ka na'i 'ana i ke kūlana o ha'i. A no laila, lilo kēia 'ano mele i ao noho 'oko'a a ho'oku'iku'i paha, e like me kā Alfred i kapa ai he *creatively contentious*. Ma muli o ka ho'onoho 'ia 'ana o ke kama'āina a me ka malihini, a me ka ho'ākāka 'ana i ka 'oko'a o ko lāua mau pilina i ka 'āina, e koi 'ia ana paha ka loiloi 'ana o ka malihini iā ia iho. E hele ana paha a 'iha'iha, akā mai loko mai o ia wahi o ka hukihuki, he hiki nō ke holomua.

Ma kēia mau kūlana ona, he iwikuamo'o ho'i kēia lāhui mele no ke Ea o ka 'Āina a me ka Lāhui, a he 'ākena ho'i ia no ka 'onipa'a mau o ke Kanaka Maoli.

I mea e ho'ākāka ai i kēia mau mana'o hakuko'i o ke mele māka'ika'i, e lilo ana ke koena o kēia mokuna i ka nānā pono 'ana i kekahi mau mele o ua lāhui nei. 'Oiai he lāhui laulā kēia, a 'ano nui nā mele i komo maila a lilo i kupa no ua lāhui mele nei, hiki paha ke ho'omāhelehele 'ia ma o kekahi mau kumumana'o nui, penei: ka helu inoa 'āina; ka ha'i mo'olelo; nā mele pana ho'oipoipo; ka ho'opili hou 'ana i ka 'āina i loli me kona mo'olelo 'ōiwi; nā mele māka'ika'i o ke au hou, a pēlā aku. No kēia papahana a'u, e 'imi 'ia ana ka noho pa'a 'ana o ke aloha 'āina i loko o kēia iwikuamo'o, he mele. A, no ke 'ano o kēia kālai mana'o, he

²⁵ Cameron Miculka, "Kim: Governor Supports Mauna Kea park concept," *Hawai'i Tribune-Herald*, 10 'Apelila 2017, lou 'ia 4 'Aukake 2017, <http://hawaiitribune-herald.com/news/local-news/kim-governor-supports-mauna-kea-park-concept>.

‘imina i kahua e pa‘a ai, ‘o ka mole o nei lāhui mele ka mea e nānā ‘ia. E kū ana ‘elua mele i moho no ko lāua lāhui, mai ka māhele a‘u e kapa aku nei he helu inoa ‘āina. ‘Oiai ‘a‘ole nō paha e kapa ‘ia kekahi o ua mau mele nei he mele aloha ‘āina a mele lāhui paha, he ha‘awina ko lāua (ko kēia mau mele a pau ho‘i), no ka ho‘onui ‘ana a me ka ho‘oulu ‘ana i ko kākou mau mana‘o aloha ‘āina.

Ka Helu Inoa ‘Āina: ‘Elua Mele i Kū i ka Mole

‘O ka helu ‘ana i nā inoa ‘āina, a me ka hea ‘ana i kahi mea kaulana no laila mai, ‘a‘ole ia he mea hou, a ‘a‘ole ho‘i ia he mea i ‘ike wale ‘ia nō ma nā mele pana. He lōina kahiko nō paha kēia, i puka pinepine maila ma nā nūpepa Hawai‘i kahiko no ka hea ‘ana aku i ka po‘e mai ‘ō a ‘ō o Hawai‘i nei. Ua ili mai paha kēia lōina i ka ‘oihana kākau mo‘olelo, mai kona hele mua mai, mai ka ‘oihana ha‘i ‘ōlelo.²⁶ Aia i ka ha‘i ‘ōlelo a Kamehameha IV i kūkala ai ma ka lā 11 Ianuali 1855 he helu mokupuni i kū i ka lōina nei. Aia nō ho‘i i *Ka Hae Hawai‘i*, kahi i pa‘i ‘ia ai, he wehewehe pōkole no kēia helu ‘ana, i maopopo le‘a i ka mea heluhelu. Penei i wehewehe ‘ia ai ka mana‘o a me ka haku ‘ia ‘ana o nei ha‘i ‘ōlelo i ka makahiki 1856:

"E (na kanaka o) Hawai‘i o Keawe! E (na kanaka o) Maui o Kama!! E (na kanaka o) Oahu o Kakuhihewa!!! E (na kanaka o) Kauai o Mano!!!!"

O ka inoa o kekahi poe alii *aimoku*, ua hoopokoleia ma ka pane ana, i mea e nui ai ke ano, a maikai hoi.

O na huaolelo no na kanaka, ua haaleleia, i mea e maikai ai na olelo, a ikaika hoi ka pane ana.²⁷

‘Elua mea nui i ho‘āhuwale ‘ia maila e kēia wehewehe ‘ana. Ma muli o ka ho‘okomo ‘ana o ka mea wehewehe i nā hua ‘ōlelo "na kanaka o," ‘ike le‘a ‘ia ka pilina o ka moku me kona po‘e

²⁶ Ku‘ualoha Ho‘omanawanui, *Voices of Fire: Reweaving the Literary Lei of Pele and Hi‘iaka* (Minneapolis a me Lākana: University of Minnesota Press, 2014), 75-82; Hiapokeikikāne Kichie Perreira, "'He Ki‘ina Ho‘okuana‘ike Maui Hawai‘i ma ke Kālailai Mo‘okalaleo." *Hūlili: Multi-disciplinary Research on Hawaiian Well-Being* 9 (2013): 53-114.

²⁷ "No ka Wehewehe Ana," *Ka Hae Hawai‘i*, 12 Malaki 1856, 5.

Kānaka, a me ke ‘ano kūmau o ka hea ‘ana i ke kanaka ma o ka hea ‘ana i ka inoa o kona ‘āina. Eia kekahi, ua ho‘omaopopo ‘ia, he lōina maoli nō ka haku ‘ana i ha‘i ‘ōlelo, a i mo‘olelo nō ho‘i. E like me ka mea kākau i wehewehe maila, he *koho* ka "hoohaaleleia" ‘ana o kekahi o nā hua ‘ōlelo, a me ka "hoopokoleia" ‘ana o nā inoa ali‘i, i mea e ‘oi a‘e ai ka ikaika a me ka mana o ka ‘ōlelo. ‘O ka pahuhopu nui ho‘i, ‘o ia ka lōkahi ‘ana mai o nā mokupuni a me ka Lāhui Kanaka Maoli nona ia Pae Moku. Kūkala maila ‘o Kamehameha IV, "O kakou hoi ka nohohale, e noho iloko o keia hale; e malama, e hoolako i na mea e mau ai ka maikai o ua hale nei."²⁸

Puka hou mai ka helu inoa mokupuni i nā mo‘olelo nūpepa o ia au, a no ka ho‘okō ‘ana aku i ka pahuhopu like, i ka lōkahi o ka Lāhui Kanaka Maoli. I ka makahiki 1861, mo‘olelo ‘ia e Kahiwaiokehoi ka pilikia ‘ana a‘e o ka mokupuni ‘o O‘ahu i ka ho‘opau ‘ia ‘ana o ka ‘oihana lawe leka a lawe nūpepa ho‘i. Ua pau ke kālā a ke aupuni i ho‘oka‘awale ai no ia ‘oihana, a ‘o ka pau a‘ela nō ia o ka ‘oihana. Kāko‘o piha ‘ia ka lawe leka a me ka lawe nūpepa no kona ‘ano he "oihana hoonaauao ia i keia lahui kanaka" — pēlā e loa‘a ai ka nūhou a me ka ‘ike ho‘ona‘auao i ka Lāhui, ‘oiai ua lilo ho‘i "kekahi hapa nui o keia lahui i poe puni Nuhou."²⁹

Nīnau mai ana ka mea kākau no ka pono o kēia hana a ke aupuni, penei:

I aha ia iho nei hoi keia mea [lawe leka] i hiki ole mai nei? I ke dala ole paha o ke Aupuni... O ka oihana anei i na kanaka ka mea e hoemi ai, a o na oihana i na haole e kupaa mau no ia?

Lilo koke a‘ela kēia luhi pilikahi o ke kanaka ‘i‘ini nūhou i pilikia nui no ka Lāhui holo‘oko‘a. A ‘ike ‘ia nō ho‘i, he mea "li‘ili‘i" ia e pilikia nui ai ka Lāhui Kanaka Maoli ma nā ‘ano like ‘ole, ‘oiai ho‘i e puka ana ka haole i ke ao.

²⁸ Ibid.

²⁹ Kahiwaiokehoi, "Auwe makou! Auwe makou!!" *Ka Hoku o ka Pakipika*, 19 Kēkēmapa 1861, 2.

No laila, i ka 'imi 'ana o Kahiwaiokehoi i ha'ina e hemo ai kēia pilikia nui, kānaenae akula ia i "ka lani Iolani, ke'lii mai ka po mai," penei:

Ke haliu mai a ike mai i keia pilikia o kou lahui kanaka, no ka mea; o kekahi hana nui keia i puka mai i loko o na la mua o kou noho Aupuni ana no Hawai'i o Keawe, no Maui o Kama, no Oahu o Kuihewa, no Kauaiomanokalanipo, a ua lilo ia i mea pomaikai i waena o kou lahui kanaka...³⁰

E like nō me ka ha'i 'ōlelo a Kamehameha IV, ho'ohui pū 'ia nā mokupuni, a me kona po'e Kānaka Maoli, ma o ka hea 'ana i nā inoa o nā moku, a me nā ali'i kaulana no laila mai. 'Ike le'a 'ia nō ho'i ka ho'opili 'ana mai o lākou, 'a'ole wale nō ma ke 'ano he Lāhui Kanaka, akā ma kona 'ano he Aupuni e noho 'ia e kona Mō'i. No laila, i ka hea hou 'ia 'ana o kēia mau inoa, 'a'ole nō paha e nele ka mana'o aloha 'āina a me ka paipai 'ana ho'i i ke Ea Kū'oko'a o ka Lāhui Kanaka Maoli.

Puka hou mai nō kēia helu mokupuni 'ana ma nā mele lāhui i haku 'ia ma hope pono o ka ho'okāhuli aupuni,³¹ a ili akula kēia lōina i nā haku mele o ke kenekulia iwakālua, na lākou mai nā mele pana i mana'o 'ole 'ia paha he mele i pili i ke aloha 'āina a me ke Ea Kū'oko'a. No laila mai paha nā mele a Amy Stillman i kapa ai he mele "island/flower." 'Ane like aku kēia helu mokupuni 'ana me ko Kamehameha IV; kuapo 'ia na'e nā inoa ali'i me nā pua i pili aku i kēlā me kēia mokupuni. Me he mea lā, he mea kēia e ho'ohemo 'ia ai nā mana'o politika o laila, akā hō'ike maila 'o Stillman:

Combining locales in this way is poetic expression of the emerging national consciousness, one that transcends local and regional alliances. ...The emerging nationalism was a Hawaiian response to the political climate. The Hawaiian poets were adhering to pre-existing values of attachment to the land. The degree to which they

³⁰ Ibid.

³¹ 'O ke Mele 'Ai Pōhaku kekahi i kaulana loa i nei hea 'ana i nā mokupuni a me nā ali'i, akā 'ike 'ia nō mā nā mele 'ē a'e, e la'a "Ke Kumu o ke Ola," na K.P. Ulumaheihēi. *Buke Mele Lāhui: Book of National Songs* (Honolulu: Hawaiian Historical Society, 2003), 58.

expanded it, however, to embrace all of the Hawaiian Islands as one political unit, was unprecedented in poetry.³²

Ke ho'ohalike 'ia kā Stillman 'ōlelo no ko Hawai'i "emerging national consciousness" me nā mele a me nā mo'olelo nūpepa i puka ma mua loa o ka wā āna i kuhi ai he wā e ho'omaopopo ai ka Lāhui iā ia iho, 'a'ole nō i launa. Hiki iā kākou ke 'ike ē, ua ho'okumu mua loa 'ia kēia 'ano 'ike ho'omaopopo Lāhui, a pēlā pū me ka helu mokupuni, ma ke 'ano he 'ōlelo kūmau e ho'olaha aku ai i ua 'ike nei. Eia na'e, 'a'ole nō paha kēia he hua o ka noho pū 'ana o ka mea kākau me Wa'awa'a mā, 'oia i ka wā i kākau 'ia ai kēia 'ikena a Stillman, 'a'ole nō i laha nā nūpepa Hawai'i e like me ka mea i loa'a i ke au nei. Ma mua nō ho'i ia o ka noi'i ho'ohuli mana'o a Silva a me Basham, i loa'a iā kākou ka mo'o loloa o ke aloha 'āina o ka Lāhui Kanaka Maoli. I loko nō o ka 'ike 'ole 'ana i nei mo'o, nei kuamo'o paha, ua ho'omaopopo 'ia nō ka leo aloha 'āina, a me ka lōkahi o ka Lāhui i ō mai ma kēia mau mele pana. A 'o kā kākou, i kēia au o ka loa'a 'ana mai o ka 'ike i ka welelau o ka lima, 'o ia nō ka ho'opili hou 'ana i nā mea i mana'o 'ia ua ka'awale, a me ka ho'opihapiha 'ana i nā hakahaka i waiho 'ia e ka ho'okolonaio. He Ea, a he ho'āla lāhui nō ho'i kēia hana nui.

'O kā Stillman na'e i kuhi mai ai he mele "island/flower," he mele ia i hea 'ia ai nā inoa o nā mokupuni, a pēlā e pili ai ka Pae 'Āina holo'oko'a ma o ke mele. Aia ho'i ma kēia lōina 'o ka helu 'āina he māhele e hea aku ana i nā moku a me nā 'āpana 'ē a'e o kahi mokupuni ho'okahi, i mea ho'i e 'ike 'ia ai ka lōkahi a me ka pilina mau. A, e like me ka hea mokupuni 'ana, he kumu ko kēia lōina i 'ike 'ia ma nā nūpepa Hawai'i kahiko. I ka makahiki 1867, pa'i 'ia kekahi leka ma ka nūpepa *Ke Au Okoa*, i paipai 'ia ka lehulehu e lawe aku i ua nūpepa nei. 'O ke kumu ho'i, 'a'ole wale nō no ka mau 'ana o ka nūpepa a me ka ho'olako 'ana i nā paiai o ka Luna Ho'oponopono mā. Wehewehe 'ia penei e ka mea kākau, e Mose Manu:

³² Stillman, "Counterrevolution," 19.

Nolaila, e ala, e ku iluna e lawe i keia nupepa o Ke Au Okoa, he \$2.00 wale no kona auhau no ka makahiki hookahi, e pau ka hiamoe ana e Hawai'i, e nana pu mai kakou, aia ka la iluna lilo, ua malamalama, ua kani ka moa, ua wehe ke alaula, ua hala ka wa ia Auwahekika, oia, ke [...] nei oe e Hawai'i iluna a kau like me na [au]puni nui o ka honua nei.³³

Ma o ka lawe nūpepa, a me ka heluhelu a kākau pū, e ho'ona'auao like 'ia ai ka Lāhui Hawai'i, a kaulike nō kona kūlana me nā aupuni "nui" (a Kū'oko'a ho'i) o ka honua.

A, pehea i kāhea 'ia ai nā 'āina a me nā Kānaka o ua aupuni nui nei 'o Hawai'i ma nei mo'olelo nūpepa? Penei nō, ma ka moku o Keawe:

- e eu ae e na keiki o ka ua Kanilehua o Hilo, a me na kaikamahine o ka papa ka hulihuli o Wailuku
- e na keiki o ka la puka i Kumukahi, a me na kaikamahine o Kamiloholu i Waiakea, e nanea ana i ka wai koo lihilihi
- e na keiki o ke kai malino a Ehu
- e na keiki o ka makani apaapaa o Kohala a me na kaikamahine o ka ua kipuupuu o Waimea
- e na keiki o ka makani puulena o Hamakua, o ke alaulili o Koholalele³⁴

Pēlā nō ho'i ka hea 'ana i nā moku like 'ole o Maui, Moloka'i, O'ahu, a me Kaua'i, i ho'ohui pū 'ia ai ka Pae 'Āina kā'oko'a.³⁵ No laila, 'ike 'ia 'elua 'ano o kēia helu inoa 'āina — i nā mokupuni, a i nā moku a 'āpana 'āina paha — a me kona pahuhopu nui 'o ka ho'olōkahi.

'O kēia mau mele māka'ika'i a'u e kuhi nei he helu inoa 'āina, haku 'ia lākou e like me ko Manu haku 'ana i kāna leka nūpepa. Hea 'ia ka inoa 'āina, a hahai 'ia nō e kekahi 'ōlelo ho'opilipili ona, me kahi mea kaulana paha ona. Nui ke kūpina'i 'ana o nā mana'o a me nā 'ōlelo o kēia 'ano mele; 'a'ole nō ka makakū a me ke kaona he mea nui. Eia na'e, ma kekahi 'ano, he mea kēlā e 'oi a'e ai kona mau mana'o aloha 'āina, ke nānā pono 'ia.

³³ Mose Manu, "E lawe oukou i ke 'Ke Au Okoa,'" *Ke Au Okoa*, 15 'Apelila 1867, 1.

³⁴ Ibid.

³⁵ He mea ma'amau paha ka ho'opuka 'ole 'ana i kekahi mau inoa mokupuni, 'oia paha ua pili i kahi moku'āina i helu 'ē 'ia. 'O Lāna'i me Kaho'olawe (a me Molokini), ka'a akula paha ma lalo o ko Maui. A 'o Ni'ihau ho'i, pili pū aku me ko Kaua'i.

Eia mai 'elua mele māka'ika'i i haku 'ia ma ke 'ano he helu inoa 'āina, 'o "Hilo Hanakahi" a me "Mokuhulu." He keu kekahi a ke kaulana; he mea kekahi e pe'e ana i ka poli o Kaimū. Hea kekahi i nā 'āina nui e kū nei me ka ha'aheo; hea kekahi i nā 'āina li'ili'i i lilo i ka Wahine o ka Lua. Eia na'e, ua like a like lāua i ka leo o ke aloha 'āina.

Hilo Hanakahi
na Keola Naumu

Hilo Hanakahi
I ka ua Kanilehua

Puna paia 'ala
I ka paia 'ala i ka hala

Ka'ū i ka makani
I ka makani Kuehulepo

Kona i ke kai
I ke kai mā'oki'oki

Kawaihae i ke kai
I ke kai hāwanawana

Waimea i ka ua
I ka ua Kīpu'upu'u

Kohala i ka makani
I ka makani 'Āpa'apa'a

Hāmākua i ka pali
I ka pali lele koa'e

Ha'ina ka puana
I ka ua Kanilehua³⁶

³⁶ Samuel Elbert a me Noelani Māhoe, *Nā Mele o Hawai'i Nei: 101 Hawaiian Songs* (Honolulu: The University Press of Hawaii, 1970), 50. Mai laila mai nā hua 'ōlelo; ho'oponopono iki au i ka ho'onoho 'ana, i pili i ke 'ano e pa'i 'ia ai nā mele i kēia palapala nei.

Wahi a Stillman, 'o "Hilo Hanakahi" kekahi o 'elua mele helu inoa 'āina i haku 'ia ma mua o nā makahiki 1920. Ua puka mua maila i ka makahiki 1902, ma lalo o ka inoa "Auwe ke aloha e" — i ia manawa, he hui ia i puana 'ia ma hope o ka pā ma waena o nā paukū.³⁷ 'Ike le'a 'ia ke kino i pa'a ai kēia 'ano mele ma'alahi, a ua like nō me ko nā mele helu mokupuni i kapa 'ia e Stillman he mele "island/flower." Hāpai mai 'o Stillman i ke mele 'o "Nā Moku 'Ehā" ma ke 'ano he la'ana no ua 'ano mele lā. Eia nā paukū mua o "Nā Moku 'Ehā":

Hanohano Hawai'i lā lei i ka lehua lā
Kuahiwi nani lā 'o Mauna Kea

Kilakila 'o Maui lā i ka roselani lā
Kuahiwi nani lā 'o Haleakalā³⁸

Ma nei mau paukū 'elua wale nō, ahuwale maila ke kūpina'i o kēia 'ano mele. I kēlā me kēia paukū, ho'ohanohano 'ia kahi mokupuni, me kona lei, a me kona "kuahiwi nani" pū kekahi. Ho'onui 'ia ka pīna'i 'oiai 'o ka hua 'ōlelo mua wale nō ka mea i 'oko'a no kēlā me kēia mokupuni. A, ma muli o ia pīna'i 'ana mai, kū kalalea maila nā inoa — o ka mokupuni, ka pua, a me ke kuahiwi. Ho'omaopopo 'ia, 'o ka mana'o nui a me ka pahuhopu nui o kēia 'ano mele, 'o ia ho'i ke mele 'ana aku i kēia mau inoa, i pa'a lākou i ka na'au o ka lāhui, a i lohe 'ia paha e nā 'āina nona ia mau inoa.

'Oi a'e paha ke ahuwale o nei pahuhopu i ke mele 'o "Hilo Hanakahi," 'oiai pili 'ole mai kahi hua 'ōlelo wehewehe 'ano i nā inoa 'āina ona. Ho'opuka wale 'ia nō ka inoa 'āina me kahi mea hanohano o laila, me he mea lā ke hea 'ia nei nō kēlā me kēia moku o Hawai'i kuauli e ka pu'ukani o ke mele. Ma kekahi 'ano, hiki paha ke kuhi 'ia kēia 'ano mele he nele i ka 'ole o ke

³⁷ Stillman, "Nā Lei," 103. 'O "Hanohano Ē" ka lua o ke mele.

³⁸ J. Kealoha, "Nā Moku 'Ehā," mele 'ia e George Helm, *The Music of George Helm: A True Hawaiian*, Hana Ola Records HOCD 3000, 1996. CD

kaona a me ka hana ho'oulu mana'o o ka mea nāna i haku. Aia na'e ia mau mea 'elua i loko o ka ho'opili pū 'ana i ka inoa 'āina me kona mea kaulana, a me ka ho'opili pū 'ana i kekahi moku me kekahi. 'O kēia ho'i ke kuleana o ka haku mele. Nāna e wae aku a wili pū i nā hua 'ōlelo, 'o ia nō 'oe 'o ka haku lei. Aia ka nani o ke mele i ka ho'onohonoho 'ia o kona mau "pua," 'a'ole paha i ka nui me ka 'ole o nā 'ōlelo hou a ka haku mele i haku wale ai. I 'ike 'ia ka waiwai a me ka mōhāhā o nā mana'o o nei 'ano mele "ma'alahi," e nānā pono kāua i ke 'ano o nā 'ōlelo o ke mele e ho'ohanohano iā Hilo Hanakahi mā.

'O ua mau mea ho'oheno nei a pau, koe paha ko Hāmākua "pali lele koa'e," he mau mea i noho a kupa ma kona 'āina. Hea 'ia 'elua inoa ua (ke Kanilehua a me ke Kīpu'upu'u), 'elua inoa makani (ke Kuehulepo a me ka 'Āpa'apa'a), 'elua 'ano o ke kai (ka mā'oki'oki a me ka hāwanawana), he 'ala (ka paia 'ala i ka hala), a me ua pali lele koa'e nei. 'O kekahi mea i ho'ākāka le'a 'ia e kēia helu 'ana, 'o ia ka hiki 'ole ke kuapo 'ia kekahi mea hanohano me kekahi. 'A'ole no Kona ke kai hāwanawana; 'a'ole no Hāmākua ka paia 'ala i ka hala; 'a'ole ho'i no Waimea ka ua Kanilehua — a i 'ole ke kai mā'oki'oki! He pilikahi kēlā me kēia makani, ua, a mea lā ho'i i kona 'āina ho'okahi. No laila, e like me ke mele 'ana mai o "Nani Mānoa" no ka ua Tuahine o laila, he "kupa" kēia mau mea no ko lākou mau 'āina pono'ī.³⁹

Eia na'e, he aha ka mana'o o ia mea he kupa, a me ka noho 'ana a kupa? No kēia mau kupa mua o ka 'āina, mea maila 'o Charlot penei:

... the various elements of a place — its subdivisions, winds, rocks, rains, sounds, tides, constructions and so on — were given characterizing names as well. A wind of dry Ka'ū is called Kuehulepo, dust scattering. A damp Waimea wind is the Kīpu'upu'u, goose-pimple raising. In Hawaiian thinking, skin sensations can be the response of the

³⁹ Kimo Alama Keaulana, "Nani Mānoa," *Puke Mele: A Book of Hawaiian Songs, Vol. 2*, LH Kimo Alama Keaulana (Honolulu: Ishi Enterprize, 2003), 82.

body to unseen communications. The wind partakes of the uncanny character of its land.⁴⁰

‘Ike ‘ia ke ‘ano o ka noho ‘ana a kupa, ‘o ia ka wili pū ‘ana o ke kupa a me kona ‘āina, i pili nō a hemo ‘ole. I ka ‘ōlelo ‘ana a Charlot penei, "The wind partakes of the uncanny character of its land," mōakāka ho‘i ka loli ‘ana o ke kupa ma muli o ke ‘ano o kona ‘āina pono‘ī, i lilo ai ‘o ia i hō‘ailona a i ‘elele no ia ‘āina. ‘O Waimea, aia i uka loa, i kahi hu‘ihu‘i. Holo nō nā kuahiwi mai luna a lalo, me he nalu ala e ha‘i ana i ke one. A pēlā ho‘i kona ua Kīpu‘upu‘u: he hu‘ihu‘i nō, a helele‘i akula me ka ikaika, kohu nalu e po‘i mai ana i ka ‘ili o kānaka. Ma muli o ka ikaika o nei ua, ua kapa akula ‘o Kamehameha i kekahi pū‘ali koa ona ma ka inoa like, he Kīpu‘upu‘u. A, no nā hana kaulana a ua po‘e kānaka la, pili mau ka ‘āina ‘o Waimea i ke ‘ano koa wiwo‘ole o kona mau kupa Kanaka. Ma muli o kēia "formative influence [of] the land," mea mai ‘o Charlot, penei:

This relationship — in which a person continually deepens his knowledge of the land that is simultaneously forming him — is expressed in the word kama‘āina, literally "child of the land."⁴¹

No laila, he pilina nō kēia e ulu a‘e ma waena o ka ‘āina a me nā ‘ano kupa a pau ona: ‘o ke kanaka ‘oe, ‘o ka makani ‘oe, ka ua ‘oe, ke ‘ala ‘oe, a ia mea aku nō. ‘O ka mea nui na‘e, ke hele a kama‘āina, loli iki ke ‘ano o ua kama‘āina a kupa nei paha, i pili pono aku i kona ‘āina. ‘Ike ‘ia kēia ho‘opili pū ‘ana o ka ‘āina me kona kupa i ke ‘ano o ke kai — he mā‘oki‘oki i kahi nui o nā au; he hāwanawana i kahi ha‘i o ka nalu. ‘Ike ‘ia nō ho‘i i ke ‘ano o kānaka, e like me kā

⁴⁰ John Charlot, *Chanting the Universe: Hawaiian Religious Culture* (Honolulu and Hong Kong: Emphasis International, 1983), 58.

⁴¹ Ibid., 56.

Kindy Sproat i 'ōlelo ai no nā kupa o Kohala: hele lākou a ma'a i ka pā mau 'ana mai o ka makani "maika'i" o Kohala, he 'Āpa'apa'a. Aia a mālie maila, a laila lākou e uluhua ai.⁴²

A inā pēlā, 'eā, mōakāka maila ka mana'o pālua o kēia hua 'ōlelo 'o "kupa." No ka mea, 'o kona kuhi 'ia 'ana he "citizen,"⁴³ he mana'o kēlā i pili i ke aupuni a me kona mau huina kānaka. 'O ka hua 'ōlelo na'e 'o "kupa," kuhi 'o ia, a koi nō ho'i, i ka 'ike ho'omaopopo i ka mo'olelo a me ke 'ano o kona 'āina, a pēlā pū me ka pili mau 'ana iā ia. Ke ne'e a ne'e 'ole paha ke Kanaka mai kona 'āina aku, mau nō kona 'ano he kupa no ua kaha lā. No ka mea, 'o kēia 'ano o ke "kupa," 'a'ole ia i pili i ke aupuni a me ke ao politika; pili nō na'e i ke Ea o ke Kanaka Maoli a me kona Lāhui. No laila, he 'ike kēia nāna e kāko'o i ko kākou ho'omaopopo le'a 'ana i ia mea he Ea. E like nō me kā Basham a me Goodyear-Ka'ōpua i hō'ike maila, a me kā Kahalemaile i ho'opuka mua loa ai,⁴⁴ pili aku nō ke Ea i ka 'āina, a i ka mālama 'ana o ke Kanaka i kona 'āina, a me ka mālama pū 'ana o ka 'āina i ke Kanaka. 'O ua pilina nei ke kumu a me ka pahuhopu o ke Ea. I ke ao politika o Hawai'i nei, i ke au nei ho'i, 'a'ole paha e kāko'o a ho'okō 'ia nā mana'o nui o ke Ea maoli i ke aupuni e noho lili nei i ko kākou Pae Moku. 'O ke kāko'o like 'ana o ke aupuni a me ke Ea, 'o ia ho'i ka nu'u a kākou po'e aloha 'āina e kūlia nei. I ka wā nei na'e, i ka wā e ho'oka'awale mau 'ia ai nēia mau mana nui, aia ka pono 'o ka ho'okō 'ana o ke kupa i kona mau kuleana no ka mālama 'ana i ka 'āina ona a me kona mau mele a mo'olelo ho'i, i mau aku ai nō ke Ea o ua 'āina nei, i loko nō o ka noho aupuni 'ia e ha'i. Ma muli ia o ka pili hemo 'ole o ke kupa a me kona 'āina.

⁴² Clyde Kindy Halema'uma'u Sproat, 'ōlelo ho'olauna no "Maika'i ka Makani o Kohala," *Na Mele O Paniolo: Songs of the Hawaiian Cowboy*, Warner Bros. Records, 1997. CD.

⁴³ Pukui a me Elbert, *Hawaiian Dictionary*, sv. kupa.

⁴⁴ E nānā hou i ka mokuna 'elua o kēia pepa no ka wehewehe 'ana i ia mau mana'o no ke Ea.

‘O kekahi hua o kēia no‘ono‘o ‘ana no ke kupa a me ke Ea, ‘o ia ho‘i ka lōkahi ‘ana mai o nā ‘āina kū‘oko‘a a loa‘a ka Pae ‘Āina ‘o Hawai‘i, a pēlā pū ka lōkahi ‘ana mai o nā kānaka like ‘ole, a loa‘a ka Lāhui Kanaka Maoli. A he mea paha ia i ho‘okumu ‘ia i kēia pilina like o ke kupa a me kona ‘āina pono‘ī. He ‘oia‘i‘o nō kā Kapā Oliveira i kākau ai no ka ikaika o kēia pilina, i hiki ke kū ka inoa ‘āina no ke kuhi ‘ana i kanaka no ia ‘āina: "The interconnectedness of ancestral Kānaka and the places they called home is apparent in many ‘ōlelo no‘eau. Such proverbs interchange the names of the places for the people themselves."⁴⁵ A, pēlā nō ho‘i ma nā mele Hawai‘i. No laila, ke mele ‘ia ma "Hilo Hanakahi" ke ‘ano kū‘oko‘a o kēlā me kēia moku o Hawai‘i kuauili, mele ‘ia nō ho‘i ke ‘ano kū‘oko‘a o ka po‘e o kēlā me kēia moku, ma muli o ka pili pono ‘ana i kahi ‘āina pono‘ī ona. ‘A‘ole na‘e kēia kū‘oko‘a he kū ka‘awale o nā moku — a me nā Kānaka — o ka mokupuni ‘o Hawai‘i. ‘A‘ole nō e kū ka mokupuni a ka‘awale mai ka Pae ‘Āina aku. ‘O kēia ‘ano mele, he mea ia e kono mau ana i ka mana‘o o kākou po‘e ho‘olohe a po‘e mele ho‘i e kau aku ma luna o kahi ‘āina ho‘okahi, a ma luna nō ho‘i o ka hui pū ‘ana o ua mau ‘āina nei a pau. Hiki ‘ole iā kākou ke no‘ono‘o no "Hilo Hanakahi" me ka naue ‘ole ‘ana i "Puna paia ‘ala." Hahai ‘ia ‘o ia e "Ka‘ū i ka makani," a ‘a‘ole i li‘uli‘u, ua kau a‘ela ka mana‘o i "Hāmākua i ka pali," a pau ka moku i ka māka‘ika‘i ‘ia. Ma ka helu ‘ana penei, mālama ‘ia ke kū kahi o kēlā me kēia ‘āina — he ‘ano ‘oko‘a ko kēlā me kēia, he mo‘olelo ‘oko‘a, a he nohona ‘oko‘a kekahi. Akā na‘e, ua kaulike lākou i ke kino o ke mele, a kālele ‘ia nō ho‘i ka pilina o kahi me kahi, i loa‘a he mokupuni ‘oko‘a. No laila, ke mele ‘ia, lele mau ka no‘ono‘o mai kahi moku ho‘okahi a i kona pō‘aiapili e noho ai, a kau hou i kahi moku hou a‘e. Penei i ho‘ohui ‘ia ai nā moku a pau o Hawai‘i mokupuni, e like me kā Oliveira i kākau ai, penei:

⁴⁵ Oliveira, *Ancestral Places*, 88.

Via performance cartographies, Kānaka connected places of significance to one another — no matter how distant they might be on the landscape. *Nā Kuahiwi 'Elima*, for example, is a mele written about five peaks. Four of the mountains are found on the island of Hawai'i, while the fifth is Haleakalā on the neighboring island of Maui. ... these practices contributed to the construction, maintenance, and contestation of Kanaka place in ancestral times.⁴⁶

A, ke mau nei nō kēia 'ano kālaimoku a kālaihonua 'ana a i kēia wā, ma muli ho'i o ka haku 'ana a me ka hīmeni 'ana i mau mele e like me kēia. Ke ho'ohui pū 'ia nā āpana āina, nā mauna, a pēlā aku ma o ke mele 'ana, ma ia hui 'ana nō e pa'a ai i ka na'au a me ka waihona 'ike o ke Kanaka. 'O kēia 'ikena ho'i i ka pilina o ua mau āina nei, 'o ia ho'i ka mea e kū'ē mau ana i ke ki'i 'ana o ka ho'okolonaio e ho'oka'awale i nā āina o kākou, no nā pahuhopu kā'ili āina 'o ka paikāloa'a, ka 'oihana ho'okipa malihini, ka 'oihana akeakamai, a me ka 'oihana ho'ouka kaua o 'Amelika mā.

Mo'olelo maila 'o Jon Kamakawiwo'ole Osorio no ka ho'ololi 'ia 'ana o Pu'uloa, i lilo ai 'o ia 'o Pearl Harbor ia, a i lilo ai ho'i i nā mokukaua a me nā lima koko o 'Amelika, a kuhi akula ia i ka loli loa 'ana o ka āina. Wahi a ia nei, ua kaha hou 'ia nā kahawai, ua ho'omalo'o 'ia nā pūnāwai, ho'opau 'ia ka momona o ua mau kaha lā, a 'o ka hopena, kū hou ke Kanaka he 'ae'a a he 'a'e kapu no ia āina. Ho'onui hou 'ia kēia kūlana i ke kū 'ana mai o nā mākā'i koa i lako i ka pū kaua, a pēlā pū me ka pāpū i kūkulu 'ia ma ke 'ano he 'ipuka no kahi i kapa hou 'ia 'o Pearl Harbor. Ke ho'oka'awale 'ia ka āina penei, 'ike 'ia ka hopena i ili ma luna o ke Kanaka:

Pearl Harbor is that visual and kinetic reminder not only of our loss — and by "our" I mean Kanaka Maoli — but of our helplessness as well. It is not that the ships and the

⁴⁶ Ibid, 65.

armed soldiers themselves are menacing so much as it is the sense that they belong to that place now and we do not.⁴⁷

Ua 'ano wānana 'ia kēia hopena e nā Kānaka Maoli i kū'ē i ka ho'olilo 'ana aku iā Pu'uloa i ko waho, a 'o kekahi 'ōlelo kū'ē, ho'ākāka loa maila i ka pilina e moku ana i ke Ku'ikahi Pana'i Like. Ke paipai 'ia ka lehulehu e "loaa.. ke Kuikahi Panailike mamuli o ka haawi aku ia Puuloa," pane akula kekahi mea kākau nūpepa penei: "ua like o Puuloa me ko'u manamanalima, aole au e ae e oki a haawi aku."⁴⁸

'O ke kuleana o ke mele, a me ke Kanaka pa'a mele, 'o ia ho'i ka hō'ole'ole ikaika 'ana i ka ho'oka'awale 'ana i ka 'āina a me ka Lāhui penei. 'O kā Osorio e makemake ai no kāna pulapula, 'o ia ka ho'omāka'ika'i 'ana iā lākou i Pu'uloa, me ka hō'ike 'ana aku i ka ho'ololi mau 'ia o ua lihi 'āina lā. Mea maila 'o ia, "I would remind them that it is still their 'āina, their land, and that it is within their power, if not to physically reclaim it, to nevertheless reclaim it spiritually and emotionally."⁴⁹

Inā he pahuhopu kēia ho'okapu 'āina 'ana no ka Lāhui, na wai ho'i e 'ole ka waiwai o ke mele, i kapu ka mauili a me ke ea o ka 'āina no ka Lāhui Kanaka Maoli? A, i 'ike le'a kākou, 'a'ole ho'i i ka 'oihana ho'ouka kaua wale nō e 'ane nalowale ai ka 'āina iā kākou.

⁴⁷ Jon Kamakawiwo'ole Osorio, "Memorializing Pu'uloa and Remembering Pearl Harbor," *Militarized Currents: Toward a Decolonized Future in Asia and the Pacific*, LH Setsu Shigematsu a me Keith L. Camacho (Minneapolis a me Lākana: University of Minnesota Press, 2010), 5.

Penei ho'i kāna no ka ho'ololi 'ia 'ana o ka 'āina o Pu'uloa: "Pu'uloa has become unfamiliar terrain to us, much like the language of our elders and for some of the same reasons. The terrain itself is altered: streams have been interdicted and redirected by culverts and ditches, springs have disappeared, whole ecosystems that fed the once rich Ewa [pn] coastline have been strangled or neutered, and, in any case, many Hawaiians, unless they join the armed services or the large corps of civilian workers at Pearl Harbor, generally find the place forbidding. There are military police and, now, heavily armed patrols that guard the entrances to Pearl Harbor, and most of us go there only on some kind of business. The U.S. Navy certainly prefers it that way." (2-3)

⁴⁸ J. Nakookoo, "Kuikahi Panailike," *Ka Labui Hawaii*, 13 'Apelila 1876, 3.

⁴⁹ Osorio, "Memorializing Pu'uloa," 14.

Mokuhulu
na Harry Nā'ope a Harry Keli'iho'omalū paha

Mokuhulu i ka malu o ka 'ulu
Ia home uluwehi
Pua kani lehua

Kaimū i ke 'ala lipoa
I ka hone a ke kai
I ka pu'e one

Kalapana, ka niu moe o Queen 'Ema
Ia wahi kaulana
No ka malihini

Kapa'ahu, ia puna lu'u
Ia wai hu'ihu'i
Hu'i koni i ka 'ili

Ha'ina 'ia mai ka puana
No Puna ke 'ala
I lawe 'ia mai nei⁵⁰

Ma nei mele e puana 'ia ai nā inoa o 'ehā 'āpana 'āina o Puna, mai Mokuhulu a i Kapa'ahu, a me nā mea e kaulana ai ua mau 'āina nei. 'A'ole i maopopo pono ka mea nāna i haku i kēia mele; 'a'ole ho'i i mōakāka loa kahi e noho ai ka 'āina no laila mai ka inoa o ke mele. Wahi a kekahi, na Harry Nā'ope i haku. A, wahi a kekahi, 'o Mokuhulu ka inoa o ka 'āina i lilo i ka 'ohana Blackman. 'O ka 'ohana Keli'iho'omalū na'e, he 'ohana kupa no ua 'āina lā, kuhi mai lākou he mele kēia na Harry Keli'iho'omalū, a 'o Mokuhulu ho'i, 'o ia ka inoa o ka 'āina o ko lākou 'ohana.⁵¹ 'O ka mea i 'ano akāka maila, i Mokuhulu ka "home uluwehi" — i

⁵⁰ Kihei de Silva, "Mokuhulu: An Essay," Waihona Mele, lou 'ia 16 'Aukake 2017, <http://halaumohalailima.com/HMI/Mokuhulu.html>. Wahi a de Silva, 'a'ole i maopopo le'a ka haku o nei mele — na Nā'ope paha, na Keli'iho'omalū paha. Loa'a kēia mau hua 'ōlelo maiā Kawai Cockett mai, e like me kāna i a'o ai maiā Vicki 'I'i Rodrigues. 'Okō'a iki kekahi o nā hua 'ōlelo i loa'a iā Keli'iho'omalū.

⁵¹ Ibid.

laila paha ka hale kipa o ka malihini, kahi e noho ai i ka wā e mākaʻikaʻi ai i ka paia ʻala o Puna. Ma laila ka ʻāina i momona i ka "malu o ka ʻulu" a i ola i ka "(p)ua Kanilehua."

ʻOiai aʻo mai ke mele ʻo "Hilo Hanakahi" iā kākou no nā moku kaulana o Hawaiʻi kuauli, eia ʻo "Mokuhulu" ke puana nei no kekahi mau ʻāpana ʻāina haʻahaʻa i loko o nā paia ʻaʻala o Puna. ʻO ke kino naʻe o kēia mele, ʻoi iki aʻe kona puʻipuʻi. Haku ʻia ma ke ʻano like me ko "Hilo Hanakahi": hea ʻia ka inoa o ka ʻāpana ʻāina, a hea pū ʻia kahi mea kaulana o ua wahi nei. No Mokuhulu mā, lilo ka lua o ka hea ʻana i helu pōkole i mea e hoʻonui hou aʻe ai i ka waiwai a me ke kaulana o kēlā me kēia ʻāpana ʻāina, mai Mokuhulu a i Kapaʻahu. Ma muli o kēia ʻano o ka haku mele ʻana (kapa ʻia paha he *terseness* e Elbert⁵²) ʻike maopopo kākou i ka ʻikoi o ia mea he aloha ʻāina. Kāpae ʻia nā hua ʻōlelo keu, nā wehewehe loloa ʻana, a me nā ʻano hua o ke kaona e mahuʻi pinepine ʻia i kēia mau lā. A, ʻo kai koe, ʻo ia hoʻi ka ʻāina, a me kāna e hana maila i ko kākou mau kino Kanaka. Hoʻomalua ʻia ke kino i ka ʻulu; honi ʻo ia i ke ʻala o ka līpoa; koni ka ʻili i ka wai huʻihuʻi; kūlou ihola ke poʻo no ke aliʻi mākaʻikaʻi. ʻAʻole nō i emi mai ka nui a me ka mana o ke aloha ʻāina ke nui aʻe ka ʻōlelo ʻana nona, akā ma kēia ʻano mele, ʻike leʻa ʻia ka iwi e mana ai kēlā ʻiʻo.

No laila, ma kēia mele ʻana no kekahi mau ʻāpana ʻāina o Puna, ola hou ua ʻāina nei i ke mele, akā ola nō hoʻi i loko o ke kino Kanaka o ka mea mākaʻikaʻi, a me kona kamaʻāina o ka hoʻomākaʻikaʻi ʻana aku. Nāna i ʻike maka aku i ka malu o ka ʻulu, i honi ihu hoʻi i ke ʻala līpoa, a nona ka ʻili koni i ka huʻihuʻi o ka wai. Noho nō ua mau kupa nei o Puna i ke kino o kona kamahale. A, i ke mele hou ʻana i ke mele mākaʻikaʻi, lono hou aʻela ke kino i ua mau ʻala, koni, a ʻolu nei. Maliʻa paha, he kuleana kēia no ka malihini Hawaiʻi, ʻoiai kuhikuhi pinepine ʻia ʻo ia

⁵² Samuel H. Elbert, "Hawaiian Literary Style and Culture," *American Anthropologist* 53, helu 3 (July-September 1951): 345-354.

i nā ‘ano mele like.⁵³ Me he mea lā, halihali ‘ia ka mauili — ke ea paha — o ka ‘āina e ka malihini i kona māka‘ika‘i mau ‘ana, a me ka ho‘i ‘ana i kona ‘āina pono‘ī. ‘A‘ole na‘e kēia he hului pau i ka waiwai o nā ‘āina i māka‘ika‘i ‘ia; he hana ia e ho‘oulu aku ai i ka waiwai a me ka mana o ua mau ‘āina nei, a me ko lākou po‘e kama‘āina. No ka mea, ke lawe ‘ia ka mo‘olelo a me ka ‘ikena o kekahi ‘āina a puni ka Pae Moku, hele a laha ka mo‘olelo a me ke ‘ano kū‘oko‘a o ia ‘āina. Ma o ka mo‘olelo mau ‘ia ho‘i e ka lāhui, pa‘a kona kūlana he māhele waiwai no kona lāhui pono‘ī, a he ‘āina pili hemo ‘ole ia no ko Hawai‘i Pae ‘Āina.

‘Oī loa a‘e kēia kūlana ola ma o ke kino a me ka mo‘olelo ‘ana o Kānaka no kēia mele ‘o Mokuhulu, ‘oiai ua pau ka hapa nui o kona mau ‘āina i ka pele. Ho‘ākāka mai ‘o de Silva, ‘o ka ‘āpana ho‘okahi ‘o Mokuhulu, ‘o ia wale nō ka mea i pakele i ke kahe ‘ana o ka pele i ka MH 1990 — ua uhi pau ‘ia ‘o Kaimū, Kalapana, a me Kapa‘ahu, a ‘o nā mea kaulana i mele ‘ia, ua nalowale akula i ka Mō‘īwahine o Kīlauea. Pēlā ke kai kū‘ono o Kaimū, ka niu moe o Kalapana, a me ka punalu‘u o Kapa‘ahu, i kapa hou ‘ia ma ka inoa ‘o Queen's Bath.⁵⁴ I kēia mele, i ka mo‘olelo o Kānaka, i ka waihona ho‘ohali‘a o ke kama‘āina, a i ke kino ho‘i o ka mea nāna i kipa, ma laila wale nō e mau ai kēia mau wahi pana a me ko lākou mau mo‘olelo pono‘ī. A, i pau ho‘i kā kākou mele ‘ana i kēia mele, ‘o ka lilo a‘ela nō ia o Kapa‘ahu mā i ka nalowale.

E like nō me ka noho ‘ana o ka ‘āina i ke kino o ke Kanaka — ma o ka pā ‘ana o kona makani, kona wai, kona ‘ala, a me kona ua paha — noho ‘ia nō ho‘i ua mau ‘āina nei e nā mo‘olelo o Kānaka, i kū kekahi ma luna o kekahi, a mānoanoa maila. Ho‘ākāka ‘ia e Carlos Andrade, no kona ‘āina pono‘ī ‘o Hā‘ena, penei:

⁵³ Eia kekahi mau la‘ana: Kaulana ke Kuahiwi (na Alice Johnson); Halema‘uma‘u (na Bill Ali‘iloa Lincoln a me Maddy Lam); a me Aloha Kaua‘i (na Maiki Aiu Lake).

⁵⁴ de Silva, "Mokuhulu."

Hā'ena is only one place in an archipelago filled with storied places. Like many places in the world, Hā'ena is filled with the memories, activities, values, and the spirit of its people. Examples of the perspectives of the indigenous people of Hā'ena can be found in their oral traditions (*mele*, *ʻoli* [pn], *ka'ao*, *mo'olelo*), in their dances, and in the meanings of names affixed to the land. These names are attached to rocks, waters, and reefs. They are found in forests, on the peaks of the uplands, in the hollows of the lowlands, far out on the wind-swept sea, and out into the universe of stars overhead. Many are kept alive in the daily activities, spiritual life, and discourse of the few *kanaka maoli* (the aboriginal people) living there today.⁵⁵

‘O ka ‘āina ho‘i ka mea e pa‘a ai a e ola ai ho‘i nā mo‘olelo a me ke kuana‘ike o kona mau kupa, a ma o nā lōina a me ka mo‘o ‘ōlelo o ia mau kupa, mālama ‘ia ai ka ‘āina e ke Kanaka Maoli. Mele ‘ia kēia pilina i nā paukū a pau o nei mele ‘o "Mokuhulu," a pēlā pū me nā lōina i hui ai ka Lāhui Kanaka o Puna, kekahi me kekahi, a me ka ‘āina hānau o lākou: no ka halekipa o Mokuhulu, ka he‘e ‘ana i ke kai hone o Kaimū, ka ho‘ohanohano ali‘i ma Kalapana, a me ka ma‘ema‘e o ka puna lu‘u o Kapa‘ahu. ‘Oi iki na‘e ka mōakāka a me ka ikaika o ka mo‘olelo o "Kalapana, ka niu moe o Queen ‘Ema."

I ka nānā mua ‘ana i kēia lālani mele, mana‘o ‘ia paha he kuhi mo‘olelo ia, no ke kipa ‘ana o ‘Ema Kaleleonālani i nā kaha ‘olu o Kalapana. A, he ‘oia‘i‘o nō. Akā na‘e, ma luna a‘e o ua kuhi ‘ana nei i ia hanana ho‘okahi o ka ho‘okipa malihini, ua lilo ia i ‘ōlelo ho‘opilipili maoli no kēlā moku kaulana a me ka hana i ma‘a iā ia, ke kipa aku he malihini hanohano. Loa‘a maila ka ‘ōlelo no‘eau, kai puana ‘ia penei: "Nā niu moe o Kalapana,"⁵⁶ a ua laha nō. Aia ho‘i ma nā nūpepa Hawai‘i kahiko ka hō‘oia hou ‘ana i ka laha loa o kēia ‘ōlelo kaulana. Ho‘opuka ‘ia kēia ‘ōlelo like no ka ho‘olalelale ‘ana i ka moku koho baloka e huliāmahi a koho nō ("e na hoa makaainana mai ka Niu Moe o Kalapana a hoea loa aku i ke Alaulili o Hamakua"⁵⁷), no

⁵⁵ Carlos Andrade, *Hā'ena: Through the Eyes of the Ancestors* (Honolulu: University of Hawai‘i Press, 2008), xv.

⁵⁶ Pukui, *‘Ōlelo No‘eau*, 249, helu 2280.

⁵⁷ Evan da Silva, "Hoolaha Holo Moho," *Ka Hoku o Hawai‘i*, 6 Kepakemapa 1930, 5.

ka hea 'ana i nā kama'āina no laila mai ("E ka niu moe o Kalapana, moea mua, a hiki i ka pahu no ke koho ana ia Nawahiokalaniopuu,"⁵⁸ "E o'u mau haku makaainana mai ka Niu Moe o Kalapana"⁵⁹), no ka ho'ohenehene ("akaiki wale na niu moe o Kalapana ia oe."⁶⁰), a no ka hō'ōia 'ana i ke kūlana o kekahi he kupa no ua 'āina nei ("Ua pomaikai loa makou a ua hauoli pu nohoi i ka haawi ana mai o ko makou makamaka maikai o J.S. Kamelamela, o ka Niu Moe o Kalapana."⁶¹ Hō'ike 'ia e ka nui makahiki i puka mai ai kēia 'ōlelo i ka nūpepa (mai ka 1864 a i ka 1946, ma ka loa'a koke), he 'ōlelo kūmau nō ho'i kēia no nā kaha 'olu o Kalapana. 'Ike 'ia nō ho'i, he lōina kahiko kēia no nā kupa o ia wahi, 'ōiai ua puka maila kēia 'ano 'ōlelo ma mua loa o ke kaulana 'ana mai o ko 'Emalani niu moe i ka makahiki 1883.

No kēia lōina nei, wehewehe maila 'o Pukui:

In ancient times it was a custom in Kalapana, Puna, to force a young coconut tree to grow in a reclining position in commemoration of a chiefly visit. The last two such trees were made to bow to Chiefess Ululani and Queen Emma.⁶²

Wahi a ia nei, i kekahi wā i huaka'i ai 'o 'Ema i Puna, ua kono 'ia 'o ia e komo pū i ka ho'omoe 'ana i niu, i 'ano kia ho'omana'o no kona kipa 'ana aku. Iā ia e noho ana ma kona lio, pa'a i kona lima he lau o ka niu, a na ka po'e kānaka i huki i ke kumu ā hina a'ela. Ho'opa'a 'ia ke kumuniu, i kūnou 'o ia, iā ia e ulu ana, a pēlā kēia niu ma ia hope mai. Ho'ākāka maila 'o de Silva, 'o ko 'Ema huaka'i ia o ka makahiki 1883.⁶³

⁵⁸ "I Hookahi Puuwai no ke Aloha Lahui," *Ka Leo o ka Labui*, 13 Kepakemapa 1892, 4.

⁵⁹ "Moho Kakauolelo Kalana," *Ka Hoku o Hawaii*, 4 Kepakemapa 1946, 2.

⁶⁰ Joseph Waialeale, "Olelo pane ia Makanahelēhele o Puna, Hawaii," *Ka Nupepa Kuokoa*, 4 Iune 1864, 4.

⁶¹ "Kekahi mau puupuu paakai," *Ka Hoku o Hawaii*, 5 'Okakopa 1938, 2.

⁶² Pukui, *Ōlelo No'ēau*, 249, helu 2280.

⁶³ de Silva, "Mokuhulu."

No laila, 'o ua māka'ika'i mua 'ana mai o nā ali'i, ua hā'awi 'ia 'o ia he kino e kū mau i ka 'āina ho'okipa, a ua puana 'ia ho'i i ka 'ōlelo kaulana a me nā mele i haku 'ia no Kalapana lā. Kū ka niu i laila, a lilo ia i mea ma'a i ka maka o ke kama'āina. I ka lilo 'ana ho'i o kēia niu, a mau niu paha, i mea ma'a mau o ka 'ike 'ana, ka mahalo 'ana, ka mālama 'ana, a me ka mo'olelo 'ana aku, lilo nō ho'i kona ali'i i mea e kau pono i ka no'ono'o 'ana o kānaka, a i mea e 'ike mau 'ia, mahalo mau 'ia, mālama mau 'ia, a mo'olelo mau 'ia e nā kupa o Kalapana. Hiki 'ole ke ho'opoina 'ia ke ali'i, a pēlā pū me ka pilina i ho'oulu 'ia e ko Kalapana no ua ali'i nei. Penei i wehewehe 'ia ai e ke kama'āina, e J.K. Kalehulua,⁶⁴ i ke kipa 'ana aku o J.W.H.I. Kihe a me kona po'e hoa hele he 'eono, iā Kalapana:

Olelo mai la ke kamaaina, o kela niu na ka Moiwahine Emma Kaleleonalani i kanu, a i ka ulu ana a kiekie ua kulai ia a moe ilalo a oia keia niu, he mea e hoomau loa ana i kela inoa pookela a kaulana loa o ka poina ole ina hanauna ma kela hope aku o ka lahui Hawaii.⁶⁵

'Oiai ua hiki i ka mea kākau o kēia hui māka'ika'i o ka MH 1925 ke nānā i ka wā ma mua a 'ike i ka waiwai o ka ho'omau 'ana o ka "ino po'okela a kaulana loa" o 'Ema, kālele akula 'o ia nei i ka ho'opa'a 'ia 'ana o kona inoa a me kona mo'olelo i ka lāhui Hawai'i. He mana'o kēia i pili loa i ke kaheāwai o ka 'ōiwi e ho'olaha 'ia nei i kēia au: ma o ka lōina kahiko i 'ike a mo'olelo 'ia mai ai ka lāhui a me kona mau alaka'i; ma o ka 'ike like 'ana aku i ua mo'olelo nei e hui ai kākou he lāhui; a ma o ke kipa mau 'ana i ka niu a me ka puana mau 'ana i kona mau mele a 'ōlelo no'eau paha e mau ai ke Ea o kākou.

He ko'olua nō ho'i ko kēia 'ano 'ikena, i pālua maila ka pahuhopu i kō i ka niu moe: ho'ohanohano 'ia ke ali'i ma o ka ho'omoe 'ana i niu nona, akā na'e, ho'onani 'ia nō ho'i ka po'e

⁶⁴ 'O ia ho'i 'o John Kanoolehua Kalehulua, he "koa 'ōlelo Hawai'i" o kona wā, a he kupuna no kekahi koa 'ōlelo Hawai'i o ka wā nei. Noenoe Silva, leka uila, 16 Kepakemapa 2017.

⁶⁵ J.W.H.I. Kihe, "Ka Huakai Kaapuni ia Hawaii," *Ka Hoku o Hawaii*, 18 'Aukake 1925, 3.

nāna i ho'okipa aku i ia ali'i. Eia kekahi, i ke au o ka manawa, 'a'ole i emi mai a nalowale paha ka waiwai a me ke onaona o kēia lōina ho'okipa, 'a'ole nō ho'i i hala a'e i ka malihini kipa. I ka makahiki 1919, māka'ika'i 'o J.K. Mokumaia a puni 'o Hawai'i. Ho'ouana nō ho'i keia kama hele i mau leka i ka *Nupepa Kuokoa*, no ka mo'olelo 'ana mai i kāna mau mea i 'ike ai, a no ka ho'ohanohano 'ana nō ho'i i nā kama'āina i ho'okipa iā ia. I ka 'elima o kā Mokumaia mau leka, mo'olelo 'ia maila kona huaka'i māka'ika'i i Kalapana, a 'olelo mau ana 'o ia nei no ke "kulana kahiko o ka noho ana o na kupuna" a me ka nohona "Hawaii oiaio maoli" āna i 'ike ai ma ua mau kaha nei. 'A'ole na'e kēia he 'ikena ho'ohali'a wale nō, 'a'ole nō ho'i paha he mea i ho'okumu 'ia i ka 'ikena kilo 'ōiwi a ka 'oihana ho'okipa malihini, a i mele 'ia ma ke 'ano he mea ia e kō ai ka makemake a me ka 'ono o ka malihini o ke au hou.⁶⁶ He 'ikena na'e kēia i pa'a kona kumu i ka lōina kahiko o ke Kanaka Maoli. I kā Mokumaia mo'olelo, 'ike mua 'ia kona mahalo 'ana i ka "Hawaii oiaio maoli" i kona iho 'ana i kai, i kahi o ka lawai'a e ho'i mai ana, me ka 'i'ini e kū'ai i wahi i'a nāna. A hiki 'o ia i kai, "ua pae iho he waa mamua iho, a aloha kamaaina, aloha malihini," 'o ka hā'awi maila nō ia i i'a. 'O ka malihini ho'i, "wehe ae la au i ka'ū whi [pn] kenikeni; aole, o ka rula ia o keia wahi, he puuwai hamama." A laila, i kona ho'ā'o 'ana e komo i ka hana hāpai wa'a, i mea e pāna'i ai ka ha'awina i'a, "kahea hou ia mai la au, eia mai kou mahele, ekolu i'a." Ho'omau akula:

... ua like maoli no ka noho ana o keia kaha o ka Hawaii oiaio maoli keia, no ka mea, he nui maoli na hapa'iwaa, aka ua hookaawale mua ia ka na hapa'iwaa, pela hoi ka na lawai'a, ua makaukau mua...

A penei ho'i:

Nana aku oe, o na keikikane ame na kaikamahine, he Hawaii piha maoli, he u'i maoli no ke nana aku, helu ekahi hou no ma na mea apau; ua kupono maoli keia kaha e

⁶⁶ I la'ana: "There's a rainbow / Following the showers / Bringing me a part of old Hawai'i." Gordon Beecher a me John Noble, "Song of Old Hawai'i," lou 'ia i ka lā 2 o Kepakemapa, 2017, http://huapala.org/SO/Song_of_Old_Hawaii.html

kapaia o ka home o keia lahui i ope‘a wale ia o ka oluolu ame ka hoomanawanui ame ka mikiala ma na mea apau, a na kupuna i waiho iho ai na kaua e hana, o ka mea apiki, aole i loaa keia mea maikai i Honolulu, no ka mea, ua piha maoli no o Honolulu i na hana e alakai ana i ko kaua lahui i ka mole o ka nele...⁶⁷

‘O nā mea a ia nei i mahalo a‘e ai, ‘o ia ho‘i ka mākaukau me ka maiau, ka ‘ōpū ali‘i, a me ka miki‘ala ho‘i. A, ua ‘ike ‘ia i ka hana pū ‘ana o nā kama‘āina no lākou iho, a me ka ho‘okipa ‘ana iā ia nei, i ka malihini. No laila, ke ho‘olaha a ho‘ohanohano ‘ia ka māka‘ika‘i ‘ana mai o ka malihini, ho‘omaika‘i ‘ia a‘ela ko ke kama‘āina ho‘okō ‘ana i ke kuleana ho‘okipa malihini, i kahi lōina ho‘i e ha‘aheo ai ‘o ia. A, i ke kū ‘ana mai o ka niu moe, ho‘ohanohano mau ‘ia ka ho‘okipa pono ‘ana o ko Kalapana i kahi malihini keu a ka hiwahiwa, i ka Mō‘īwahine ‘o ‘Ema. No ke kama‘āina, he mea ka māka‘ika‘i e pa‘a ai ‘o ia ma kona kūlana he kama‘āina, a e ‘ike ‘ia ai kona mākaukau, a me ka mākaukau a momona o kona ‘āina, no ka hānai pono ‘ana i ke kama‘āina, a me ka ho‘okipa pono ‘ana i ka malihini.

E ho‘omaopopo ‘ia na‘e, ‘a‘ole kēia kipa ‘ana he hanana ho‘okahi, ‘oiai he nui nā ali‘i a me nā malihini ‘ē a‘e i māka‘ika‘i i ka ‘āina kaulana ‘o Kalapana, a ua kūlā‘i ‘ia he niu moe no nā ali‘i like ‘ole i lilo i malihini no ua ‘āina nei. Eia kekahi, pēlā nā moku ‘āina ‘ē a‘e, mai Kumukahi a i Lehua — puana mau ‘ia ko lākou mau wahi pana pono‘ī ma nā mele a me nā ‘ōlelo ho‘opilipili i hele a laha a puni nā moku, a koe wale nō ka ‘ike maka ‘ana o ka malihini ke kipa aku. E ‘au ‘ia ana ka wai o Palahemo ma Ka‘ū; e kū maka ana ka ‘ikena iā Hi‘ilawe ma Waipi‘o; e hele ‘ia ana ke alanui kīke‘eke‘e ma Haleakalā; e ‘ai ‘ia ana ka lepo ‘ai ‘ia o Kawainui; e mehana ana ‘o loko i ke ahi o Kamaile. Ua mele ‘ia he mo‘okū‘auhau no ka māka‘ika‘i ‘ana i kēlā me kēia wahi pana a kākou, a i ke kipa hou ‘ia ‘ana, komo a‘ela ka malihini a me ke kama‘āina i ua mo‘okū‘auhau nei. E like me ka ho‘i mau ‘ana o Haumea e

⁶⁷ Mokumaia, "Holo Kaapuni."

noho ai i nā pulapula āna, a ho‘oikaika hou i kona mo‘okū‘auhau pono‘ī, pēlā paha ke ‘ano o nei ho‘ōla hou ‘ana i ka Lāhui ma o ke kipa a me ka ho‘okipa ho‘i.

Ma Kalapana, ‘ike ‘ia a‘ela ka ‘ī‘ini o ka malihini e komo i kēia ‘ano mo‘okū‘auhau, a e helu ‘ia ho‘i i loko o ka hui Kānaka nāna i ‘ike maka i ka niu moe. ‘Ano kāhāhā a‘ela paha kākou pulapula o ka wā nei ke ‘ike aku i kēia hana a lākou po‘e māka‘ika‘i, akā he mea ma‘amau ka ho‘opa‘a ‘ana o ka malihini (a me ke kama‘āina paha) i kona inoa ma luna o ua kumu niu nei. Penei kā Mokumaia:

Ua lawe ia au e hoomakaikai i ka niu moe o Kalapana ame ke kuhikuhi ia ana mai ia‘u o ka niu kela a ka Moiwahine Ema i kanu ai, a i hoomoe ia no hoi e kona lima ponoī, a pela no hoi me ka niu i kanuia ai e ke aliīwahine Ululani, a wahine aloha a ka Mea hanohano John Baker o Hilo, ua hoomoe no oia i kana niu me kona lima ponoī *a ua hoopaa aku au i ko‘u inoa piha ma ia kumuniu*, ke mau nei no ka maikai o ka ulu ana o na niu, a inu iho la i ko lakou wai hu‘ihu‘i...⁶⁸

A me kēia:

He wahi makaikai mau ia keia mau uluniu..., ua nui maoli ka poe i hoopaa i ko lakou mau inoa ma keia kumuniu, pela mai no kamaaina..."⁶⁹

I loko o kēia mo‘olelo ‘ana mai o Mokumaia, ‘ike ‘ia ka hanohano o ke kumuniu, a me ka hanohano o ka lawe ‘ia ‘ana e ke kama‘āina i mea e ‘ike maka ai i ka niu moe kaulana o Kalapana. ‘Ike ‘ia nō ho‘i ka ha‘aheo o ko ke kamahele na‘au ke pili aku i ua niu lā, ma o kāna ‘ōlelo ‘ana penei: "ua hoomoe no oia [‘Ema, a i ‘ole Ululani] i kana niu me kona lima ponoī a ua hoopaa aku au i ko‘u inoa piha ma ia kumuniu." Me he mea lā, he ‘ano "lūlū lima" paha kēia, kahi e hui ai ka lima nāna i ho‘omoe i ka niu me ka lima nāna ka inoa i ho‘opa‘a. A inā pēlā, ma o kēia niu i pili pono ai ka maka‘āinana me kona ali‘i, he ali‘i nō i hala ‘ē aku, a pēlā pū me kona aupuni. ‘O kēia mau mea i hala aku, aia nō ke mau nei i ka lōina a me ke kino o ka

⁶⁸ Ibid. Na‘u i ho‘ohio aku.

⁶⁹ Ibid.

niu moe. No laila, ma kekahi ‘ano, he hō‘oia paha kēia ho‘opa‘a inoa ‘ana i ka waiwai o ke kumuniu, a me nā lōina i kūla‘i ‘ia ai ‘o ia. A ma kekahi ‘ano, he ho‘ohiki ia na ka mea pūlima, ‘o ia ana kekahi e mālama a e ho‘oulu i ia waiwai a me ka lōina pū kekahi. Mali‘a paha, e like me ke kūlou ‘ana iho o ka niu moe, pēlā ho‘i ka po‘e nona ia mau inoa i pa‘a ma luna o laila, aia nō e kūlou mau ana i nā Ali‘i o ka wā ma mua, a me ka pono a lākou i ‘imi ai no ka lāhui Kanaka Maoli o Hawai‘i nei.

‘O kekahi mea ho‘i i ō maila i ka puana mau ‘ia no ka niu moe o Kalapana, ‘o ia kēia: ‘A‘ole nō i kū ho‘okahi a kū ka‘awale paha he ho‘okahi o ka māka‘ika‘i ‘ana i ua mau kaha kaulana nei. Eia na‘e, i kēlā me kēia māka‘ika‘i hou ‘ana, komo a‘ela ke kamahēle (a me ke kama‘āina) i kekahi mo‘okū‘auhau o ka po‘e kipa a ho‘okipa ho‘i o Kalapana. A, no laila, i hiki kino aku ka malihini i mua o ka niu moe, mohala maila kona kipa ‘ana i loko o ka pō‘aiapili i ho‘okahua mua ‘ia e nā māka‘ika‘i he nui wale. Huipū a‘ela kona kino a me kona ‘ikēna me nā huaka‘i ‘ē a‘e i ka‘a ma mua ona, a e hahai mai ana ho‘i ma hope. A, i ke mele hou ‘ana i ka pana kaulana ‘o "ka niu moe o Kalapana" a i ‘ole "ka niu moe o Queen ‘Ema," pili hou aku ka mea e mele ana me ua mau po‘e māka‘ika‘i nei a pau.

He nani ka ‘oko‘a o kēia ‘ano o ka māka‘ika‘i, me ko ha‘i mana‘o no ke kipa malihini. I ke au nei, a i ke ao haole a ‘emepela paha, ho‘omaopopo ‘ia ka huaka‘i māka‘ika‘i ma loko o ka waihona ‘ike o ke kanaka ho‘okahi, ka mea nāna i kipa i kahi ‘āina malihini. He kōlea nō ke kamahēle, i kiu aku i kahi ‘āina hou, loa‘a mai iā ia he ‘ikēna a he makana paha mai laila mai, a ho‘i akula i kona ‘āina a me kona nohona ma‘amaui, me ka maopopo pono, ua ho‘onui ‘ia kona ‘ikēna pono‘ī i ka honua nei. Iā ia nō ka waiwai a me ka pōmaika‘i. I ka puke ‘o *The Tourist Gaze*, wehewehe maila ‘o John Urry i kēia hō‘ili‘ili ‘ana o ka malihini i mau ‘ikēna, a me nā ‘ano pahuhopu o kona kilohi ‘ana aku. Helu ‘ia nā ‘ano pahuhopu o ke kilohi penei: ‘o ka

ho'ona'auao 'oe, 'o ke olakino 'oe, 'o ka le'ale'a 'oe, a ia mea aku nō. A kuhi 'ia 'elua 'ano o ke kilohi 'ana, 'o ia ho'i ke kilohi ho'okahi, a me ke kilohi like 'ana o nā malihini he nui.⁷⁰ 'O ka mea na'e i kū ma nā 'ano kilohi like 'ole, 'o ia ho'i ka ho'omaopopo 'ana i ka 'ikena a ka malihini ma o ka pō'aiapili o kona ola pono'i, a me kona ho'iho'i 'ana i ua mau mea nei i kona wahi a me kona nohona ma'amaui. Wahi a Urry, "To gaze as a tourist is to insert oneself within a historical process and to consume signs or markers of particular histories."⁷¹ 'A'ole na'e i no'ono'o iki 'ia ka mea e mau aku ana ma ua 'āina malihini nei, ke ho'i aku ka malihini, a hō'ea mai he kōlea hou nāna e 'ai i ka momona o laila.

'O kēia 'ano māka'ika'i 'ōiwi na'e, ka mea e puana mau 'ia ma nā mele a me nā 'ōlelo kaulana o ka 'āina, 'o kona mo'okū'auhau ka pō'aiapili e ho'omaopopo 'ia ai kona waiwai. 'Oiai he 'ano ho'ōki ke komo 'ana o ka malihini i ka "historical process" e like me kā Urry i ho'ākāka maila, ma o ke komo 'ana i ka mo'olelo māka'ika'i o ka niu moe i ho'omau aku ai 'o Mokumaia i kēia lōina lua 'ole o ka nani. A ua mau aku nō, a ho'omau hou 'ia ho'i ma hope mai o ka pilikia 'ana mai o ke kumu i kūla'i 'ia e 'Ema. 'Oiai "ua ike io no hoi, o ka niu mua ua maloo ia,"⁷² alu like hou nā kama'āina, a i ke kipa 'ia 'ana o Kalapana i ka makahiki 1925, ua 'ike 'ia, "Aole nae kela niu [kahiko] i keia wa, a he niu hou ke moe ana."⁷³ Ua mau nō na'e ka mo'olelo 'ana no 'Ema mā, a me ke kapa 'ana aku i ua niu hou nei he niu moe no Kalapana.

Aia ma Kalapana ka piko o kēia mo'o māka'ika'i; 'a'ole ia he māla 'ai, kahi e ho'oulu 'ia ai ka 'ai a ke kōlea e kipa mai ai a lawe aku. He 'āina waiwai nō ia, a he 'āina kū'oko'a ho'i. I ke kipa 'ana mai o ka malihini, nāna e ho'oulu i ua waiwai nei, a ma o ka māka'ika'i mau 'ia,

⁷⁰ John Urry, "The Tourist Gaze 'Revisited'," *The American Behavioral Scientist* 36, helu 2 (Nowemapa 1992), 173.

⁷¹ Ibid., 180.

⁷² Mr. & Mrs. Kainoa Kawelu, "He Hoomaikai Nui Loa," *Ka Nupepa Kuokoa*, 7 Pepeluali 1924, 2.

⁷³ "Ka Huakai Kaapuni ia Hawai'i," *Ka Hoku o Hawai'i*, 18 'Aukake 1925, 3.

ho'opa'a 'ia nā mo'olelo a ka Lāhui, a me kona po'e Kānaka, i loko pono o ua 'āina nei. Eia kekahi, ho'opa'a 'ia nō ho'i ka mo'olelo, ka 'āina, ka lōina, a me ka Lāhui i loko o nā mele māka'ika'i. No nā wahi i loli loa, i pau i ka pele, i kā'ili 'ia e ka lima kūkulu hōkele, a i ho'ohewa 'ia e ka pū'ali koa a me ka pū'ali akeakamai o 'Amelika, no ua mau wahi nei, 'oi loa aku ka waiwai a me ke ko'iko'i o ke mele māka'ika'i. Ma ona lā e kipa 'ia ai kēia 'ano wahi pana e kona po'e Kānaka; ma laila ho'i e mau ai kona Ea i kēia mau lā e pili pū ai ka hanu.

'O ka 'Ike Ho'omaopopo 'Āina ka 'Ike Ho'olōkahi Lāhui

'O Joseph Moku'ōhai Poepoe kekahi o nā loea 'oi kelakela o ka na'auao a me ka maiau i 'auamo mua i kēia kuleana 'o ka wehewehe mele. I ka hapa mua o kāna "Moolelo Hawai'i Kahiko," komo piha a'ela 'o ia nei i kēia hana, i loa'a nā mo'olelo like 'ole no ka ho'okumu 'ia 'ana o ka 'āina a me ka Lāhui Kanaka Maoli o Hawai'i nei. 'O ke kumu ho'i o kona kālele 'ana aku ma luna o nā mele, 'o ia ho'i, ma o nā mele i 'ike 'ia ai "ka manaoio kumu o ko Hawai'i nei poe kahiko."⁷⁴ Mai laila mai i loa'a ai nā inoa o nā mokupuni 'umikūmālua o Hawai'i, a me ko lākou "nee lalani like" ana mai ka hikina a i ke komohana.⁷⁵ Mai laila mai nō ho'i nā mana like 'ole o ka mo'olelo o Papa, Wākea, a me ka hānau 'ana o nā mokupuni o ka Pae 'Āina nei.⁷⁶ He 'ano waihona ke mele no kēia mau mo'olelo a me ka 'ike i ho'okumu 'ia ai a e ho'omau 'ia nei ho'i ka Lāhui Kanaka Maoli.

No laila paha i kūkala mai ai 'o Leilani Basham no ka Lāhui Hawai'i, he mele a he mo'olelo kākou, 'oiai ma laila e maopopo ai ke kumu mua o ka 'āina a me ke Kanaka, a pēlā ho'i e mālama 'ia ai nā mo'okū'auhau o ka Lāhui. Mea maila 'o Basham, "No laila, he mea nui

⁷⁴ Joseph M. Poepoe, "Moolelo Hawai'i Kahiko," *Ka Nai Aupuni*, 17 Pepeluali 1906, 1.

⁷⁵ Ibid., 2 Pepeluali 1906, 1.

⁷⁶ Ibid., 2-13 Pepeluali 1906, 1.

nō ka mo'olelo a me ka mo'okū'auhau ma ka ho'omaopopo 'ana i ia mea i kapa 'ia 'o ka Lāhui Hawai'i. He mea nui nō ho'i ka pilina o ka lāhui i ka pae 'āina o Hawai'i nei.⁷⁷ A, ma kekahi 'ano, ua like nō ho'i ke kuleana o ke mele māka'ika'i, i waihona no nā mo'olelo, nā inoa, nā mo'okū'auhau, a me nā kupa kahiko o nā wahi pana e noho ana ma nā kai 'ewalu. A i mea ho'i e ho'oulu 'ia ai ka pilina o ka lāhui i ka 'āina o ko kākou mau kūpuna.

Ua ho'omaopopo 'ia, ma o nā mo'okū'auhau, nā mele, a me nā mo'olelo e wehewehe 'ia a ho'ohui 'ia ai ka Lāhui Hawai'i, a pēlā e maopopo ai iā kākou ka "hoolahui" 'ia 'ana o Hawai'i nei.⁷⁸ Eia na'e, 'a'ole wale nō kēia 'o ke kuleana i kō i ke mele a me ka mo'olelo. Akā, 'o ia nō ka mea i lilo i 'ike laulaha no ka Lāhui, a pa'a i ko kākou mau na'au ma ke 'ano he hua e nānā a ho'omaopopo aku ai i ko kākou nohona ma ka honua nei. 'O kēia ho'omaopopo like 'ana aku, 'o ia nō ho'i kekahi kumu e lāhui ai ka Lāhui.

A no laila, hiki 'ole iā kāua, e ka mea heluhelu, ke kuhihewa i ka 'ike i loa'a ma kēia mau mele māka'ika'i, he mau'u Hilo ia. 'A'ole pēlā 'o "Mokuhulu," 'a'ole nō ho'i pēlā ke mele "ma'alahi" 'o "Hilo Hanakahi." No ka mea, na kēia po'e mele nō e a'o mai iā kākou Kānaka i nā moku o Hawai'i kuauili. He 'ano palapala 'āina 'o ia,⁷⁹ a he mea a'o ia, i pa'a ka 'ike i ka na'au, a hiki ke loa'a hou mai ke mele 'ia ke mele.⁸⁰ Lua 'ole ho'i ka waiwai o kēia 'ike, 'a'ole wale nō no ka ho'ona'auao 'ana i ke Kanaka ho'okahi no kona kulāiwi pono'i 'o Hawai'i a puni. Akā,

⁷⁷ Basham, "Ka Lāhui Hawai'i," 44-5.

⁷⁸ Poepoe, "Moolelo Hawaii Kahiko," 3 Pepeluali 1906, 1.

⁷⁹ E nānā aku i kā Oliveira (*Ancestral Places*) a me Akana ("Performance Cartography") no ia mea he *performance cartography*.

⁸⁰ Orla C. Hayes, "The Use of Melodic and Rhythmic Mnemonics To Improve Memory and Recall in Elementary Students in the Content Areas," Palapala Noi'i Lao'o, Dominican University of California, 2009, 9. 'Ike 'ia e ka po'e 'imi noi'i no ka lolo me ka no'ono'o, he 18 wale nō kekona ka noho 'ana o ka 'ike i ka waihona no'ono'o kūikawā (*short term memory*). I mea e loa'a hou ai ma hope o ua mau kekona nei, e ho'opa'a 'ia ma ka waihona no'ono'o mau (*long term memory*), a e ho'okumu 'ia nā loua e loa'a hou ai ka 'ike me ka ma'alahi. Ke a'o 'ia nā mea hou ma o ke mele, ho'opili 'ia nō kēia 'ano loua, a ke mele hou 'ia ke mele, hikiwale ka loa'a hou 'ana mai o ka 'ike.

‘oiai ‘o nā ‘ōlelo ma‘amaui a me nā mea kaulana o nā moku kai a‘o ‘ia, he mele kēia e ho‘opa‘a hou (a ho‘opa‘a mua aku paha) i ka na‘auao o ka Lāhui no kona ‘āina pono‘ī. ‘Oko‘a kēia ‘ano o ke a‘o, ‘oko‘a ke a‘o ‘ana mai o ka pelaha o ka ‘oihana ho‘okipa malihini, ‘oko‘a ho‘i ke a‘o ‘ana mai o ke ao akeakamai. No ka mea, ua loa‘a mai kēia mau inoa a me kēia hi‘ohi‘ona kaulana o ka ‘āina mai loko mai o ka mo‘olelo ‘ōiwi o ke Kanaka Maoli, i ha‘i ‘ia ho‘i e ke Kanaka Maoli. Pēlā ka ‘ike no ka makani ‘Āpa‘apa‘a i ha‘i ‘ia maila e kahi kupa o laila, e Kindy Sproat.⁸¹ Pēlā ho‘i ka mo‘olelo no ka ua Kīpu‘upu‘u o Waimea a me ka pū‘ali koa a Kamehameha i kapa ‘ia ma ka inoa like. A, pēlā pū ka paia ‘ala o Puna, i kuhi ‘ia e Poepoe he inoa i kapa ‘ia no ka hale a Pele i moe ai, i ka wā i huaka‘i ai kona ‘uhane i Kaua‘i no ka hui ‘ana me Lohi‘auipo.⁸² He mau mo‘olelo kēia no ka ‘āina, nā akua, a me nā Kānaka i ola ai ka Lāhui mai ka wā kōli‘uli‘u mai a i kēia wā nō. Ke mele ‘ia, ola mau lākou, a komo hou nō i ka no‘ono‘o o ka Lāhui.

Ma o ke mele ho‘i e lilo ai kēia mau mo‘olelo, a me nā ‘ōlelo nāna i halihali, i ‘ike laulaha no ka Lāhui. I kēlā me kēia manawa e mele ‘ia ai kēia mau ‘ōlelo, ua like a like ka ho‘opuka ‘ana aku i waho, a me ka ho‘opa‘a ‘ana i loko. ‘A‘ohe loli. He mea ho‘olōkahi maoli nō kēia, ‘oiai ma o kēia ‘ano ‘ike laulaha e mōhala mai ai ka *‘ike ho‘omaopopo Lāhui* o nā Kānaka Maoli. A, ‘ike le‘a ‘ia nō ho‘i ke kū ‘ana o kēia ‘ike ma ke ‘ano he iwikuamo‘o. ‘O kona iwi loloa, kīko‘o maila mai ka pō mai, mai kinohi mai ho‘i o ke Kanaka Maoli, iō kākou nei, a i hope ho‘i, i ka wā a me nā hanauna e hiki mai ana. A, ‘o kona mau mana iwi, he mau ala paha kēlā e pili ai kēlā me kēia hanauna — kēlā me kēia hui ‘ana o ka Lāhui — i ka iwi loloa a me ka waiwai i loa‘a ma laila. ‘O ke mele ho‘i, he māhele ia no ka iwi loloa o ke kuamo‘o; a ‘o kēlā

⁸¹ Clyde Kindy Halema‘uma‘u Sproat, ‘ōlelo ho‘olauna no "Maika‘i ka Makani o Kohala," *Na Mele O Paniolo: Songs of the Hawaiian Cowboy*, Warner Bros. Records, 1997, CD.

⁸² Joseph Poepoe, "Ka Moolelo o Hiiakaikapoliopole," 21 Pepeluali 1908, 1.

me kēia mele ‘ana aku, he mana iwi ia — he pilina e ‘apo hou ai ke Kanaka Maoli i ka ‘ike ho‘omaopopo o kona Lāhui, a mele aku, i laha mai ka lā hiki a ka lā kau. No laila, ma o ke mele māka‘ika‘i e loa‘a ai ka ‘ike ho‘omaopopo Lāhui o ke Kanaka Maoli, a ma muli o laila e ulu pono ai ka ‘ike ‘ana ona i ke kuleana a kākou e ‘auamo ai, i ola ka ‘āina, ka lāhui, a me nā loina Hawai‘i.

MOKUNA 4:
E HO'I NŌ KĀUA LĀ E PILI

Ka Makani Kā'ili Aloha

E aloha a'e ana nō au
I ka makani kaulana o ka 'āina
A'u e ho'oheno nei
Ka makani kā'ili aloha

Hui: Ku'u pua, ku'u lei, ku'u milimili ē
Ku'u lei kau i ka wēkiu
A he milimili 'oe, a he hiwahiwa na'u
A he lei mau no ku'u kino

I aloha 'ia nō ia home
Ia home luakaha a ka malihini
A'u i noho ai a kupa
Ka makani kā'ili aloha¹

'O ia mea he mele aloha, a mele ho'oipoipo ho'i, 'o ia nō paha ke mele laha loa o ka haku me ka hīmeni 'ana i kēia mau lā. A, 'a'ole nō kēia he mea hou o ke kenekulia iwakāluakūmākahī. Wahi a Kamakau i kākau iho ai i ka makahiki 1867:

... o na mele a ka poe kahiko, he mau mele ano nui, he mau mele wanana, he mau mele pule, he mau mele kaua, he mau mele aina noho wale, a he nui wale ke ano. Aka, o na mele o keia wa a ka poe opiopio, he mau mele hooipoipo ka nui, he mau mele hoohiehie hoalaala puuwai.²

'Ike 'ia ma ka 'ōlelo o luna a'e nei, 'a'ole paha i nui loa ko Kamakau mahalo 'ana i kēlā mau mele "hoohiehie, hoalaala puuwai," 'oiai 'a'ole ia he mau "mele ano nui," he mau mele ho'i i pili i ka mo'olelo laulā o ka lāhui Kanaka Maoli. 'O ia mau mele nui o ke ko'iko'i, he "wanana," he "pule," he mele no ke "kaua," a he mele no ka "aina noho wale" — he mau mele nō e ho'okele a e ho'opa'a i ka mo'olelo o ka lāhui Hawai'i, no nā ali'i o ka wā i hala, a no nā pulapula o nā

¹ Matthew Kane, "Ka Makani Kā'ili Aloha," mai loko mai o *King's Book of Hawaiian Melodies*, LH Charles E. King (Honolulu: Charles E. King, 1948), 28.

² S.M. Kamakau, "Nu Hou o na mea Kahiko," *Ka Nupepa Kuokoa*, 19 Ianuali 1867, 1.

hanauna e koe mai ana. 'O ke mele "hoohiehie hoalaala puuwai" na'e, he mele ia e ho'āla ai a e ho'oheno ai i ka pili aloha ma waena o ka haku mele a me kāna pua e milimili ai. He hāiki wale nō kona pō'aiapili a me ke anaina nona ia mele. No laila, me he mea lā, ua ana 'ia e Kamakau ka waiwai o ke mele ma muli o kona pili a pili 'ole paha i ka mo'olelo o ka lāhui Hawai'i, a me ke ākea o kona pō'aiapili a me kona anaina. A 'o ke mele ho'oipoipo, 'a'ole ia 'o ka "mea nui." A no laila 'o ia i ho'oka'awale aku ai i ke mele ho'oipoipo, a minamina iki ho'i i ka puni o ka po'e 'ōpio i ua mau mele nei.³

Eia na'e ka'u e hea nei no kēia lāhui mele: 'a'ole wale nō ia he mau'u Hilo a he lā'ī peke ho'i. A eia hou, 'oia he iki mau'u nō paha ia i ka 'ike a ha'i, he kihe nō kai koe i kahi ihu. 'O ke kumu kūkahi a'u e kuhi ai penei, 'o ia nō ka pahuhopu o kēlā me kēia mele ho'oipoipo, he ho'āla (a ho'āla hou paha) i ka pilina o kahi me kahi. A 'o kēia kahu 'ana i ka pilina aloha, he māhele ko'iko'i nō ia no ke kūlana o ke mele he iwikuamo'o ia no ka lāhui; he kumu nō ho'i ia e lilo ai kahi mele hāiki o ka haku 'ana i mele laulā e pili a ikaika ai ka lāhui Kanaka Maoli, a he kūpale ia i ka 'ale 'oko'a 'ana mai o ke 'ino ho'okolonaio iā kākou.

Pēlā nō ho'i ke mele i ho'omaka ai kēia mokuna o nei pepa noi'i lae'ula, 'o ia ho'i 'o "Ka Makani Kā'ili Aloha." E like me nā mele ho'oipoipo 'ē a'e, ua haku 'ia nei mele no ke aloha o ka haku mele i kahi ipo āna, a no kona 'i'ini ho'i e 'ume'ume aku ai i ua pua nani lā, i ho'ohihi maila, a i kui 'ia ai ka lei o lāua. He hāiki wale nō kēia mau mana'o haku mele, a pili ho'okahi nō i nā mea nona ka mo'olelo o ke mele. Eia na'e, ke mele hou 'ia nā hua 'ōlelo a Matthew Kane i haku ai, a ke hāpai hou 'ia kona leo ma o ke mele nei, ho'āla hou 'ia kēlā pilina aloha i ho'olale mua 'ia e ke mele, a pili mai nō ko ke mele mana'o a me kona 'uhane i ka pu'ukani a me kona anaina. No ua mau kānaka nei o ke au hou, ho'ākea iki 'ia ka pō'aiapili mua o ke

³ Ibid.

mele, i loa‘a ai kahi wahi hakahaka āna e komo ai, a pā maila ko ia nei na‘au. Pēlā paha e lilo ai kēia ‘ano mele hāiki o ka haku ‘ana i mele laulā loa o ka ho‘oniua pu‘uwai. Pēlā nō ho‘i e loa‘a ai kēia ‘ōlelo wehewehe a Jon Kamakawiwo‘ole Osorio no kona pilina i ua mele ho‘okahi nei:

Really, if you had seen my father singing "Ka Makani Kā‘ili Aloha," a song probably written before he was born, you would have sworn that he knew exactly what he was singing. My father would close his eyes and look for all the world like the man yearning for the return of his wahine from one of her romantic escapes into the arms of another, which is, after all, what the song is about. ... Somehow, without understanding the words, my father knew how the song should be sung, though perhaps the yearning in his expressions stemmed not from imagining my mother deserting him and taking up with a lover, but yearning to be in the company again of the people with whom he learned this song in the first place. Who knows?...

What I know is that the song was very meaningful to my father. When I sing with him, I am drawn immediately into childhood, and the memories come crowding back. These are all Hawaiian memories, of course, and they are genuinely ours. What does it matter that my father knew nothing about the song's translation? When we sang we were conscious of ourselves as Hawaiians.⁴

E ka mea heluhelu ē, mai kuhihewa ‘eā. ‘A‘ole kēia he ho‘opohō maoli i ka ho‘omaopopo ‘ana i ke mele, ka mo‘olelo o ke mele, a me ka ‘ōlelo Kanaka i haku mua ‘ia ai ke mele. A, ma hope mai, hō‘ike ‘ia maila e ua Osorio nei, "for the composers, the songs were meaningful. In so many ways, Hawaiian poetry is all about meaning and levels of meaning... wherein metaphor and symbol allow the listener to understand the lyric in multiple ways." He waiwai nō ko laila, akā no ia nei, ‘a‘ole wale nō ma ka wehewehe ‘ia ‘ana o ke aloha ho‘ohaehae a ka ipo e loa‘a ai ka waiwai a me ka ‘ono o kēia mele, a me nā mele ho‘oipoipo ‘ē a‘e. Akā, ma ko ke mele hō‘ike ‘ana mai nō ho‘i i ka uluwehi o ka ‘āina, a me ka noho ‘olu‘olu a me ka noho le‘ale‘a ‘ana o ke Kanaka ma kona ‘āina pono‘ī.⁵ A no laila mai nō ho‘i ka ‘ike maopopo ‘ana o ke Kanaka i kona kūlana he kama no ka ‘āina a he pua kaulana na ka Lāhui.

⁴ Jonathan Osorio, "Mele: Our Voice, Our Being," ma loko o *We Go Jam: Celebrating Our Music, Our Soundscape, Our Hawai‘i*, Susan Yim, LH (Honolulu: Hawai‘i Council for the Humanities, 2012), 18.

⁵ Ibid., 19. Penei kāna wehewehe ‘ana i ka waiwai o ke mele ho‘oipoipo, me ka nānā pono ‘ana i kā Alfred ‘Alohikea "Pua Līlia": "The richness of this mele is not just in the erotic undertones of the lyric but a visual presentation of the twentieth-century Hawaiian at home and at play in the midst of a bursting verdant nature."

Ma kēia wehewehe mele ‘ana, hiki ke ‘ike ‘ia, ‘a‘ole nō i lilo i mea ‘ole ka ‘ōlelo o ke mele, i loko nō o ka maopopo ‘ole i kēia pu‘ukani. Akā na‘e, ‘a‘ole wale nō ma laila i pā ai ka na‘au ona, ‘a‘ole nō ho‘i ma ka mo‘olelo o ke mele, i loko nō o kona ho‘omaopopo ‘ana i ua mo‘olelo walohia nei. ‘O ke aloha ka mea i pā ai ka na‘au o ka pu‘ukani, i hiki iā ia ke hāpai a‘e i ka mana‘o ‘oia‘i‘o o ke mele i kona wā e hīmeni ana. A ‘o ia aloha, he ‘i‘ini nō ho‘i ia e pili aku ai a pili hou aku ai paha me nā mea like ‘ole āna e aloha ai: ka ipo, ka ‘ohana, ka ‘āina, me ka lāhui pū kekahi.

Me he mea lā, pā like maila ka na‘au i ke aloha hakuko‘i a ka ipo, ka ‘ohana, ka ‘āina, a me ka lāhui; a ma o ke mele paha e maopopo ai kēia pilina. Eia kekahi, ua hilo pa‘a ‘ia nō kēia mau ‘ano ‘ehā (a ‘oi aku paha) o ke aloha, a hiki ‘ole ke hemo mai. No laila, ke ho‘oheno ‘ia a‘ela ke aloha a ka ipo, ho‘āla pū ‘ia ke aloha ‘āina a me ka make‘e lāhui — a pēlā nō ho‘i ka ‘ēko‘a. ‘A‘ole paha kēia he mea e ‘ike a no‘ono‘o pinepine ‘ia e kākou, akā, e like nō me ka iwikuamo‘o, aia nō ia ke pe‘e nei ma kahi ‘ike ‘ole ‘ia, ke ho‘omau nei nō i ka ho‘opili ‘ana a me ke ko‘o ‘ana i nā māhele a pau o ke kino o ka Lāhui, mai ke po‘o a ka hi‘u.

Ke ‘ike ‘ia nei paha, ‘a‘ole i lawa ke kuhi ma‘alahi ‘ana i ke mele a me ka hua‘ōlelo "ho‘oipo" he pili wale nō i ka ‘i‘ini, ka ho‘olale, a me ka ho‘okō ‘ana ho‘i i ka hui kino ‘ana o nā ipo. Ma kēia mokuna, e hāpai ‘ia ana kekahi mana‘o ‘oko‘a o kēia mea he "ho‘oipo," ‘o ia ho‘i ka pili pono ‘ana nō o kahi me kahi — he kanaka paha, he ‘āina, he akua, he nu‘ukia, a pēlā aku — me ka ‘ike le‘a a ‘ike like ‘ana ho‘i i nā pu‘u, nā ke‘e, a me nā mea nani ona, a pēlā pū me kona kū‘auhau, kona mau mo‘olelo, a me kona ‘uhane. A ‘o ka hopena o ia pilina, he hua ola nō ia. Ke kuhi nei kou mea kākau ē, i ko kākou hō‘ole ‘ana i ka pili kahi ‘ana o ke aloha a ka ipo i ia mea he "ho‘oipoipo," hō‘ole pū ‘ia ka pili ‘ana mai o nā mana‘o haole a me nā mana‘o ho‘okolonaio no ka *erotic love* i kā kākou no ke aloha. Pale ‘ia ka *heteropatriarchy*, ka

mysogyny, ka *homophobia*, ka *transphobia*, a pēlā aku. Eia ho‘i, i ko kākou ho‘āla hou ‘ana i nā mana‘o Hawai‘i kahiko no ia mea he "ho‘oipoipo," ho‘āla pū ‘ia nō ke kuana‘ike, ka pilina, ke aloha ‘āina, a me ke Ea Kū‘oko‘a o ka lāhui Kanaka Maoli.

Na "Ka Makani Kā‘ili Aloha" e alaka‘i mai i kēia nānā hou ‘ana i ka "ho‘oipoipo," a nānā nō ho‘i ka ho‘ākāka ‘ana i nā mana‘o aloha ‘āina i pili mai i ua hana nei i mahu‘i ‘ia paha no nā ipo ho‘ohaehae wale iho nō. Eia na‘e, ‘o ka ho‘omaopopo pono ‘ana i ka pilina o kēia mau mele me ka ho‘ohemo kolonaio a me ke Ea, aia nō i ka nānā pū ‘ana aku i ke ‘ano i mele ‘ia ai ka ho‘oipoipo ma ‘elua lāhui mele ‘ē a‘e, ‘o ia ho‘i ka ho‘āeae a me ke mele lāhui o ke kenekulia ‘umikumamāiwa. A, e like me ka mea i ho‘ākāka ‘ia e Osorio, aia nō ho‘i i ka hiki ‘ana iā kākou ke ho‘ākea aku i ka pō‘aiapili o ke mele ho‘oipoipo, me ka ha‘alele ‘ole ‘ana na‘e i kona pō‘aiapili mua a me ka mo‘olelo pilikahi i haku ‘ia ai ia mele.

No laila, ua wae ‘ia a‘ela he kāuna mana‘o i ‘ike ‘ia ma nei mele ho‘okahi, a e hō‘ike mai ana nō ho‘i i nā kuleana ho‘āla aloha ‘āina o kēia lāhui mele. Penei nō ia: 1) He mamo kēia ‘ano mele na ke mele ho‘āeae, a no laila ua ili aku ma luna ona ka mana e ho‘ohua a‘ela i ke aloha i loko o ke kanaka, a e ho‘āla ho‘i i kahi pilina ona me kāna mea e aloha ai; 2) ma o ka ‘āina, a me nā ‘ōlelo i pili i ka ‘āina, e ho‘omaopopo ‘ia ai ka ho‘oipo, ke Ea, ka mana, ka na‘auao, a pēlā aku, a he mea paha ka ‘āina e hui kino ai kākou me ua mau mana‘o kino ‘ole nei; 3) he hoa kēia ‘ano mele no ke mele lāhui o ke kenekulia ‘umikumamāiwa, a ma ka like a like o ka haku ‘ana e ‘ike ‘ia ai ka māhele ‘alo ‘īnea o ia mea he ho‘oipoipo; a me ka 4) he mana kū‘oko‘a ko ka ‘āina kulāiwi o ka lāhui Kanaka Maoli — aia ka pono o ko kākou mau pilina aloha i ka pili pū ‘ana mai o ua ‘āina nei; aia ka pono o ka lāhui Hawai‘i i kona alaka‘i ‘ana mai.

No ke Mele Ho'oiipoipo — He Mamo na ka Ho'āeae

‘O ia mea he ho'āeae, a he mele ho'āeae ho'i, 'a'ole ia he mea e wehewehe nui a wehewehe pinepine 'ia, ma waho o ka ho'omaopopo iki wale 'ana mai ke helu papa 'ia nā 'ano like 'ole o ke oli a me ke mele kahiko. A, ma ia mau wehewehe pōkole 'ana, ho'ākāka 'ia maila 'elua hi'ohi'ona pa'a o nei 'ano mele 'ana, 'o ia ho'i ke kō loa 'ana mai o ka leo ke mele mai, a me ke kūlana o kēia mele he 'elele na ke aloha. 'Ike 'ia kēia kāko'o like 'ana o nā hi'ohi'ona 'elua ma kā Pukui me Elbert i wehewehe ai, 'o ia ho'i, he leo oli kēia nona nā māmala 'ōlelo 'ano pōkole, i ho'okō 'ia (ho'olō'ihī 'ia) ma o ke mele 'ana, a i laha ho'i i nā mele aloha kahiko.⁶ Ho'ākāka hou 'ia maila e Ka'upena Wong ka mana o kēia 'ano leo no ka ho'okō 'ana aku i ke aloha i loko o ka mea oli a me kona anaina, penei:

The main feature in the performance of the *ho'ae'ae* [pn] was the generous use of the *īī*. The poetry in this form of chanting commonly concerned itself but not exclusively with the emotion of love. And this combination of text and heavy usage of *īī* made for an emotionally-charged performance for both chanter and audience.⁷

Me he mea lā, 'o ia ho'oulu 'ana i ka "emotion" o ke kanaka, 'o ia ka mea nui o nei 'ano mele, 'oiai 'a'ole nō paha i like ka wehewehe 'ana i ke kumu a me ka hopena e mele 'ia ai nā 'ano oli 'ē a'e. A 'o ka mea i pili loa i nā mana'o nui o nei papahana, ma o ka hana pū 'ana o nā hua 'ōlelo o ke mele *a me* kona leo e halehale a'e ai ke aloha a e hāko'i ai ka wai a ka neki. No ka mea, ma o ke aloha nō e hui lōkahi ai ka Lāhui Kānaka Maoli.

‘O Kalani Akana nō ho'i kekahi e kālele ana ma ua mana'o nei. Wahi āna, he 'ano mele kēia i 'ike 'ia ma o kona kumumana'o (he aloha a he aloha nui nō), kona 'ano o ka haku 'ia 'ana (i la'ana, ho'omaka pinepine 'ia kēia mau mele me ka 'ōlelo "Ku'u aloha"), a me ke 'ano o kona

⁶ Pukui a me Elbert, *Hawaiian Dictionary*, sv. aeae.

⁷ Ka'upena Wong, "Ancient Hawaiian Music," *77th Kamehameha Schools 75th Anniversary Lectures* (Honolulu: Kamehameha Schools Press, 1965), 10.

mele 'ia 'ana (e la'a ke kō loa 'ana a me ke aeae 'ana o ka leo i ka hopena o kēlā me kēia lālani mele). Eia ho'i, 'oiai he 'ano mele kēia e hō'ike aku ai ka mea oli i ka pā ikaika 'ana o ka na'au, no ka po'e Hawai'i, he 'eha ke 'ano o ua lono nei, 'a'ole he hau'oli wale.⁸ Pēlā ke aloha o nei lāhui, e like me ka puana 'ana mai a ka 'ōlelo kaulana, "Eha i ka 'eha lima 'ole a ke aloha."⁹

'Aelike maila kēia po'e loa ē, he mele kēia e pā ai ka na'au i ke kipona aloha, a ma o ka leo oli nō e kō ai.¹⁰ 'O ke 'ano na'e o ua leo nei, 'a'ole paha ia 'o ka mea e mahu'i 'ia e ko ke au nei, ke no'ono'o 'ia a'e ia mea he "emotionally-charged performance." Ua hele paha a ma'a nā pepeiao o kākou i nā leo hīmeni hou, nāna e hō'ike mai i ka nui o ke aloha, a me ka 'eha o ka na'au, ma o ka leo nui 'ana mai, ka pi'i ikaika 'ana o ka leo (a he keu ho'i ma ka hopena o nā paukū a me ke mele holo'oko'a), ka ho'onui 'ana i ke kani o nā pila, a me ka haikaika 'ana o ka maka. He mele kahiko paha ia o ka haku 'ana, i lawelawe mālie 'ia e nā pu'ukani ma mua, mea 'ole ia. Mau nō ka ho'onuini o kekahi au e holo nei.

'A'ole pēlā ka ho'āeae. Kāohi 'ia ka leo oli, me ka ho'opuka wale 'ana nō i 'elua a 'ekolu paha hua mele, i pili kekahi me kekahi. 'A'ohe pila e kani ana, a he kai malino wale nō ke 'ike a ke lohe aku. Ho'okahi wale nō mea i ho'onui 'ia, a 'o ia ka manawa e oli 'ia ai, a e lohe 'ia ai, nā hua 'ōlelo o ke mele. Mali'a paha, ma o ka ho'ololoa 'ana i ka hua 'ōlelo hope o kēlā me kēia lālani, ma laila e ho'onui ai i ko kākou no'ono'o 'ana no nā mana'o o ua lālani nei. Ua 'ano like nō ho'i paha kēia kō 'ana mai o ka leo me ka pīna'i 'ana mai o kekahi mana'o a hua 'ōlelo paha, ke helu 'ia a ke mele 'ia — ma nā 'ano 'elua o ka lawelawe 'ōlelo e ho'onui 'ia ai ka mana o ua

⁸ Kalani Akana, ho'oma'ama'a oli ho'āeae, Kauwela 2002.

⁹ Pukui, *Ōlelo No'ēau*, 34, helu 272.

¹⁰ 'O Beckwith ho'i kekahi, ma ka 'ōlelo 'ana mai he 'ano leo "sentimental" ka ho'āeae, i ho'opuka 'ia ai "certain love-songs." Martha Beckwith, "The Hawaiian Hula-Dance," *The Journal of American Folklore*, 29.113 (Iulai-Kepakemapa 1916), 409-412.

mana‘o nei, i loa‘a kekahi hua. A no laila, ma o ka *ho‘okō* ‘ana i ka leo oli e *ho‘okō* ‘ia ai kona mana‘o a me kona aloha.

No‘u iho, ‘o kēia ho‘okō pālua ‘ana o nei ‘ano mele, ‘o ia kahi mea e kū‘oko‘a ai ‘o ia, a e Kū‘oko‘a ai ho‘i kākou, kona Lāhui Kanaka. No ka mea, ma kēia mau mele ho‘āeae kākou e ‘ike le‘a ai i ka mana ho‘ohua¹¹ o ke mele Hawai‘i.

I ka hopena o ko Kekuhi Kanahale nīnauele ‘ia no ka hula a kona ‘ohana a me ke ‘ano e mana ai ka ‘āina a me ka lāhui ma o ua hula nei, ‘ōlelo maila ia penei:

If we don't continue to dance, and continue to stir the earth or entice the earth with the downbeats of the ipu, then the earth will stop producing. And if we stop dancing and participating in the forest in terms of our exchange of vegetation and the voice or vegetation and our offerings... if that dies, or if we're not allowed to do that, then we die. People say our tradition dies, but that's not the truth of it. The truth of it is that we go into total spiritual exile....

We don't go around and say we move the wind, we dance... and the earth... and that's why it's erupting and yadda yadda, we don't do that. [However,] we have to totally believe that we still have that kind of connection.¹²

Ma kekahi ‘ano, ‘o ko Kanahale ho‘omaopopo a ho‘ākāka ‘ana kēia i kahi mana‘o kumu o ke kuana‘ike Hawai‘i, i ho‘olaha ‘ia ma o ka ‘ōlelo no‘eau kaulana, "I ka ‘ōlelo nō ke ola, i ka ‘ōlelo

¹¹ Kainō a he hua ‘ōlelo kēia no ke au nei, i mea e hō‘ike ai i ka loa‘a ‘ana mai o kekahi hua ma o ka ho‘opuka ‘ana i mele. Ua ho‘opuka ‘ia na‘e e Kilau Pali, ka mea kākau o nā mo‘olelo i pili i ‘elua mele ho‘āeae kahiko, i pa‘i ‘ia ma *Ka Nupepa Kuokoa*. I ka mo‘olelo i puka ma ka lā 19 o ‘Okakopa, 1922, wehewehe ‘ia ka ho‘ohihi ‘ana o kahi wahine ‘ōpio i ke aloha no kekahi kāne, ma muli o ka ‘ōlelo maika‘i a ko ka wahine makuakāne. Penei kā Kilau Pali:

Mamuli paha o keia mau olelo a ka makua, ua hihia i‘o keia u‘i o Puna me ke aikane a kana kane, a i ole ia ua lou mua aku no paha ka niau niu o Kalapana i ka malihini, *hoobua* hoi keia olelo a ka makua:

Pa iho ia Kinau,
Waiolu wale ka manao;
Me he ua liili la,
Me he ua noenoe la.
O ka pa a ke Kona e,

A ka makani ikaika. (Kilau Pali, 19 ‘Okakopa 1922)

No laila, he ‘ōlelo kahiko nō kēia, i ho‘opuka ‘ia no ke mele, a me ka hiki i ke mele a me ka ‘ōlelo ke ho‘okino mai i ka ‘i‘ini a ka mea nona ia leo. I ‘au i a‘e au ma ‘ane‘i, i pa‘a maila iā kākou nā hua ‘ōlelo i ho‘opuka mua ‘ia e ka po‘e loa o ka wā i hala, i mau aku ai ko lākou ala o ka hele ‘ana, a, i ‘ole e haku hou ‘ia ai nā hua ‘ōlelo hou ho‘olalau no nā mana‘o i pa‘a ‘ē i ka na‘au o Kānaka.

¹² "Kekuhi Kanahale-Frias Interview," Face of America: Hawai‘i, WolfTrap Media, YouTube. Loua maila 19 ‘Ianuali 2018. <https://www.youtube.com/watch?v=nxi7sqOo1po>.

nō ka make,¹³ a i ho'ōikaika 'ia paha ke pili mai i ke mele a me ka hula. 'O kēia mana'o 'i'o, 'o ia ho'i he mana ko ka 'ōlelo (a me ke mele, a me ka hula ho'i), a he mana ho'ohua ia, e loa'a mai ai kekahi hopena, i ho'oulu 'ia (a i 'ole ho'opio 'ia) ka 'āina, ka wao akua, ka wao kanaka, a me ka wao kālāi 'āina. Wehewehe pinepine 'ia kēia mana, a me kona ho'okō 'ia 'ana ma o ka haku 'ana a me ka ho'opuka 'ana i mele, e nā mea kākau he nui,¹⁴ akā 'oko'a iki kā Kanahele. E like me kāna i ho'ākāka maila, 'a'ole kēia mana he mana kauoha a ke kanaka e kuhi wale aku i ka ho'okō 'ana o ha'i i kona makemake: "We don't go around and say we move the wind, we dance... and the earth... and that's why it's erupting and yadda yadda, we don't do that." 'O ke 'ano o ka mana a ia nei e wehewehe ana, he pilina ia, he kūka'i like, a he ho'olale nō ho'i i pane 'ia paha e ka mana o ka 'āina. A, ma o ka ho'oulu 'ana i nei pilina me ka 'āina e ola ai Kānaka a e hua mai ai ka 'āina.

'Ike 'ia nei mana'o ma o nā hua 'ōlelo a Kanahele i ho'opuka mai ai no ke kānaenae 'ana o ke Kanaka i kona 'āina: *stir, entice, participate, exchange, connection*. He mana'o paha ko ke koho 'ia 'ana o nei mau hua 'ōlelo, i no'ono'o hou ai kākou i ke 'ano e ho'oulu 'ia ai ka 'āina. 'Oiai ua hiki paha ke kuhi 'ia he pilina ko kēia mana ho'ohua o ke mele me ka mana o ka pule, 'a'ole nō paha i pili loa kēia mau hua 'ōlelo a me ko lākou mau mana'o ho'olale me ko ka pule. Ua pili nō na'e i ka ho'āeae.

'A'ole paha he la'ana i 'oi a'e o ke kūpono ma mua o kēia mo'olelo nūpepa, nāna i pa'i a wehewehe maila i kekahi mele ho'āeae: "Ke Mele ame ke Kaona o ia Mele i Hakuia," *Ka Nupepa Kuokoa*, 19 'Okakopa, 1922. Na ka mea kākau o nei mo'olelo i wehewehe maila i ke mele nona ka lālani mua "Noho nō i Puna ka nani me ka maikai," a aia nō i ka mo'olelo āna i

¹³ Pukui, *Ōlelo No'ēau*, 129 helu 1191.

¹⁴ Pukui, "Songs of Old Ka'u," 249; Ka'upena Wong, "Ancient Hawaiian Music," 9, 11-12; Iaukea, "Land Agendas," 60; Silva, "E Lawe i ke Ō," 242, 248-253. Basham, "I Mau ke Ea;" a pēlā aku.

ha'i hou maila, ma laila e loa'a ai kēia 'ano ho'olale a ho'ohua nō ho'i o ke mele ho'āeae. Penei ka mo'olelo:

E noho ana 'elua 'ōpio ma Puna, he kāne a he wahine, a noho punalua ho'i me ke aikāne a ke kāne, i hele malihini maila ma kahi moku. "Maikai" ka nohona, a hiki i ke ahuwale 'ana mai o ka 'eleu o ke aikāne i ka ho'okō kuleana, a me ka mālie a palaualelo paha o ke kāne mua, ke ho'okūkū 'ia me kona punalua. Lilo kēia i mea e ho'owahāwahā 'ia ai ke kāne kama'āina e nā mākua o ka wahine, a kā'ili 'ia auane'i ua wahine nei e ka malihini. Kipaku 'ia a'ela ke kama'āina, a, no ke aloha nui ona i ka wahine āna, 'upu a'e kona mana'o e "hele i ka ae'a, i ole e ike aku i ka maka o ka mea aloha."¹⁵ Hō'ea auane'i 'o ia i kahi mākeke i Honolulu, O'ahu, a ma laila, lohe 'ia kahi leo ho'āeae, a ho'ohihi akula kona mana'o. Ua lilo kēia leo oli i mea e "paila mai la ke aloha o ka wahine iloko ona," a i mea āna e mana'o ai i ola hou nona.

Penei nō kā ua kāne na'au'auā nei i 'ōlelo ai i ka mea oli, iā Kū:

"...O ko le'a i ke oli, ke kumu o kuu hahai ana mai nei ia oe a halekipa iho la kaua."

"Ua hiki," wahi a Ku, "noho iho kaua i Manoa nei, a'o aku au ia oe i ke oli, a ike oe, alaila haku aku au i mele no ka wahine a kaua a paa, alaila oe hoi a ko wahine, ke lohe oia i ke mele ona, o ka laau puhipuhi iho la no ia nana e ho'ihoi mai i ko wahine."¹⁶

Ua kō nō kēia mau hua'ōlelo a pau a Kū, a ho'i hou mai nō lāua "a noho he kane a he wahine, ahiki i ka uhi ana o kapa eleele, kau ka puua i ka nuku."

'O kēia kapa 'ana i ke mele ho'āeae he "laau puhipuhi" nāna e ho'ihoi mai i ka wahine a kēia kanaka, ma ia 'ōlelo ho'ole'ale'a e mōakāka ai ka hana ho'opili kanaka a ke mele. No ia mea he puhipuhi, wehewehe mai ka puke a Andrews a me Parker i kēia mau mana'o, penei: 1) he maunu a he lā'au paha ia i naunau 'ia e ka lawai'a a pupuhi 'ia aku i ka 'ili o ke kai, i mea e

¹⁵ Kilau Pali, "Ke Mele ame ke Kaona o ia Mele i Hakuia," *Ka Nupepa Kuokoa*, 19 'Okakopa 1922, 7.

¹⁶ Ibid.

‘ume‘ume ‘ia ai ka i‘a a ‘ona paha; a me ka 2) ka hamohamo ‘ana i kahi lā‘au lapa‘au.¹⁷ No laila, ‘elua mana‘o nui o kēia ‘ōlelo ‘ana he "laau puhipuhi" ke mele ho‘āeae. Ma kekahi ‘ao‘ao, he maunu ia nāna e ho‘oulu i ka ‘ī‘ini o ka wahine i kāna kāne, a ho‘i akula lāua i ka pili. A ma kekahi ‘ao‘ao ho‘i, he ‘ano lā‘au paha ke mele e lapa‘au ‘ia ai a ho‘ōla hou ‘ia ai ka pilina o ke kāne a me ka wahine, i pa‘a pono. ‘Oiai ua kō, ‘ike ‘ia ka nui o ka mana o kēia ‘ano mele. Eia na‘e, maopopo ho‘i iā kākou, he mana ia i ho‘okumu ‘ia a ho‘oikaika mau ‘ia e ke aloha, a me ka pili kūpono ‘ana o kahi ‘ao‘ao me kahi. E like me kā Kanahele no ka ho‘oulu ‘ia ‘ana o ka ‘āina e ke mele a me ka hula, hāpai ‘ia ke mele me ka mana‘o‘i‘o o ka po‘e nāna ia mele, he pilina kona me ka ‘āina e hea ‘ia ana. A me he mea lā, inā he pilina pono nō ia, pane mai ka ‘āina, ‘o ka ulu ‘ana mai o nā mea a pau. Pēlā ho‘i ka "laau puhipuhi" ‘o ke mele ho‘āeae: hāpai ‘ia, i ho‘opiha ‘ia ka na‘au i ke aloha. Inā he pilina pono ia, a mau nō ke aloha no kekahi i kekahi, ‘o ka pane maila nō ia, a ho‘āla hou ‘ia ka pilina i moku.

Ua ‘ane like nō ka mo‘olelo o "Ka Makani Kā‘ili Aloha," akā ‘oi loa aku nā manamana o kona kino. E like nō me ka nui o nā pu‘ukani i hīmeni a oki leo ho‘i i kēia mele ‘o "Ka Makani Kā‘ili Aloha," pēlā nō paha ka nui o nā mana o kona mo‘olelo. ‘Oiai na‘e i ‘oko‘a iki ai ka ha‘i ‘ana a kēlā me kēia pa‘a mele, kūpa‘a like lākou a pau ma nei iwi o ka mo‘olelo:¹⁸

¹⁷ Andrews, *A Dictionary of the Hawaiian Language*, sv. puhipuhi

¹⁸ Ia‘u e ha‘i hou ana i kēia mo‘olelo, ma kona ‘ano ākea i ‘aelike ‘ia e nā ha‘i mo‘olelo like ‘ole, e kuhi ‘ia ana nō ho‘i nā mana ‘ē a‘e, i kahi e ‘au ai lākou mai kēia mana aku. He hana kēia e ho‘omaopopo a ho‘omau ‘ia ai ka lōina Hawai‘i i puana ‘ia ma ka ‘ōlelo no‘eau kaulana ‘o "‘A‘ole pau ka ‘ike i ka hālau ho‘okahi." He hana nō ho‘i ia e lilo ‘ole ai kēia mo‘olelo mikomiko o ka ha‘i ‘ana i ka pākūā o ka ha‘i ākea ‘ana, a e hāmau ‘ole ai nā leo ha‘i mo‘olelo i kū ‘ole i ka moku. (E nānā i kā Ku‘ualoha Ho‘omanawanui, "Kūnihi ka Mauna: The Opening Pages," ‘ōlelo ho‘olauna no *‘Ōiwi: A Native Hawaiian Journal*, Puke 2, *Kūnihi ka Mauna (Steep Stands the Mountain)*, LH D. Māhealani Dudoit, Honolulu: Kuleana ‘Ōiwi Press, 2002, v-vi.) Eia kekahi, he hana i ma‘a i ka ho‘okō ‘ia e nā kūpuna o ko kākou mo‘okū‘auhau ‘imi na‘auao, e like ho‘i me Joseph Poepoe, "Ka Moololo Kaao o Hiiaka-i-ka-poli-o-Pele," *Kuokoa Home Rula*, 10 ‘Ianuali 1908, 1, a ma nā pukana ma hope mai.

Ma Kīpahulu, Maui i noho pū ai he kāne a he wahine.¹⁹ Pili auane‘i ka wahine me kekahi kāne hou, no kahi mokupuni ‘oko‘a.²⁰ No kona ho‘ohihi lua ‘ole i ua kāne malihini nei, ha‘alele ka wahine i kāna kāne o ka ho‘āo ‘ana aku, a ne‘e akula e noho ai me ke kāne hou, ma ko iala ‘āina pono‘ī.²¹ ‘O ke kāne mua na‘e, kūmākena ‘o ia no ka ha‘alele ‘ia e ka wahine, a ‘imi akula ia i kāula a kahuna paha nāna e ho‘iho‘i i ka wahine ma o ka hana aloha. Kuhikuhi

¹⁹ "Tandy Ka'ohuokaleponi MacKenzie," The Kamehameha Schools Archives, <http://kapalama.ksbe.edu/archives/collections/mackenzie/bio.php>, lou 'ia 1 'Ianuali 2018. Wahi a nei mo'olelo, ua haku 'ia kēia mele no Nellie Reuter, 'o ia ho'i ka makuahine o Tandy MacKenzie. Ma Hāna 'o ia i noho ai me kāna kāne mua 'o James Francis MacKenzie, a hiki i ko iala hala 'ana a'e. Ha'alele a'ela 'o Nellie i kā lāua mau keiki 'elua — lawe hānai 'ia e kona mau mākuā — a ne'e ka wahine i O'ahu nei. Ma nei mokupuni, male hou 'o Nellie, a hānau i mau keiki hou aku. 'O Tandy na'e kekahi o nā keiki kāne mua i hānai 'ia e ke kupuna. 'O ka mana 'oko'a loa kēia o nā mea i loa'a ia'u. No laila, 'a'ole e kuhi hou 'ia ana i kēia māhele o ka ha'i mo'olelo no "Ka Makani Kā'ili Aloha."

²⁰ Kimo Alama Keaulana, "Ka Makani Kā'ili Aloha," Kauakūkalahale, *Honolulu Star-Advertiser*, 4 & 11 Pepeluali 2017, <http://www.staradvertiser.com/2017/02/04/editorial/kauakukalahale/ka-makani-kaili-aloha/>, lou 'ia 1 'Ianuali 2018. Kuhi mai 'o Alama Keaulana, he malihini kēia kāne no O'ahu mai.

Luisiana Ka'awa Noa, nīnauele, Ka Leo Hawai'i, HV24.253, 34:43-38:22, Kū i ka Mānaleo, lou 'ia 2 'Ianuali 2018, <http://ulukau.org/kaniaina/cgi-bin/kaniaina?a=d&d=KIKM-KIKM-160&srpos=13&e=-----en-20--1--txt-txIN%7ctxTI%7ctxTA%7ctxCO%7ctxTY%7ctxLA%7ctxKE%7ctxPR%7ctxSG%7ctxTO%7ctxTG%7ctxSM%7ctxTR%7ctxSP%7ctxCT%7ctxET%7ctxHT-luisiana-----Luisiana+Ka'awa+Noa->. Wahi a nei kupa o Maui, hele akula ka wahine i Ka'u [pēlā i palapala 'ia ai ma kēia kahua pūnaewele], i kahi "kokoke loa i kēia wahi e kāhea 'ia nei 'o kēia wahi 'o Seven Pool," no ke "kimo 'opihi." 'Ike akula 'o ia i kahi 'umeke ma kapakai, wehe akula, a ho'opiha 'ia 'o ia i ke aloha no kahi kāne malihini e noho ana ma Moloka'i. 'O kona ha'alele akula nō ia no ka 'imi 'ana iā iala.

"Aka'i Maka'ika'i no Kaupo, Maui," *Ka Nupepa Kuokoa*, 15 Iune 1922, 4; Thomas K. Maunupau, "Ka Moololo o Ka Makani Kaili Aloha," *Ke Alabou*, 1 Mei 1980, 14. I kēia mana o ka mo'olelo, i ha'i 'ia i ka mea kākau nūpepa e Joseph V. Marciel, Josua Ahulii, a me Alapai Kapaeko, he mau kupa no laila mai, 'oko'a loa ka pilina ma waena o kēia wahine me nā kāne 'elua. Wahi āna, "E noho ana i Kipahulu he elua kane a he hookahi wahine. Na kekahi o keia mau kanaka nana ka wahine mare, a he punalua kekahi nona." 'A'ohe hō'ike 'ia maila no ka hō'ea malihini 'ana mai o kekahi, a, e like me ka mea i hō'ike 'ia a'ela ma nei mo'olelo nūpepa, "Ua noho lakou me ka maikai i Kipahulu no kekahi mau makahiki loihi." Ma 'ane'i paha kekahi ha'awina hemo kolonaio, i loa'a iā kākou mai ke kupa o ia 'āina, a ma ka 'olelo ho'i a ka 'ōiwi.

²¹ "Aka'i Maka'ika'i" a me "Ka Moololo no Ka Makani Kaili Aloha": I Makiki i ne'e aku ai ka wahine me ka punalua o kāna kāne, a noho akula i laila no kekahi manawa lō'ihī.

maila ke kahuna e ho'olana ke kāne i kahi 'umeke ma ke kai,²² a i ka ho'okō 'ia e ke kāne, holo nō ia 'umeke a hiki i kahi o ka wahine e noho ana, a e 'ohi'ohi limu ana ma kai. 'Ike akula nei wahine i ka 'umeke, wehe a'ela, a ho'opiha 'ia 'o ia i ke aloha no kāna kāne mua o ka ho'āo 'ana aku. 'O kona ho'i akula nō ia i ka poli o ke aloha.

Ma waena o nā mele ho'āeae i 'ohi'ohi a wehewehe 'ia ma mua a'e nei, eia nō 'o "Ka Makani Kā'ili Aloha," ke 'ano kū ka'awale nei. No ka mea, 'a'ole ia 'o ke mele nāna i ho'iho'i i ka wahine; 'a'ole ia 'o ka lā'au puhipuhi i kūpalu 'ia, a 'ono ka pu'u o ka ipo, a ho'i mai. He 'oia'i'o, 'a'ole ia he mele ho'āeae. Eia na'e, ma o kēia mele e maopopo ai ka mo'olelo o ke kāne a me ka wahine i ho'i i ka pili, a, ke mele 'ia, ulu a'e nō ke aloha i loko o kākou mea ho'olohe a hīmeni paha. No laila, he mamo nō ho'i 'o ia na nā ho'āeae i hele ma mua. A, ma muli ho'i o ia kū'auhau, ua ili mai nō kekahi mana ho'opā na'au a ho'ohua ho'i i kēia mele nei, a me kona mau hoa mele ho'oipoipo.

He mana kupanaha kēia, ke no'ono'o 'ia kona 'ano he pilikino, a he pilikahi ho'i i ka mo'olelo no ua mau ipo nei. Ho'olalelale 'ia kahi wahine (a kāne paha) ma o ke mele, a 'o ka pili hemo 'ole kai koe. Akā na'e, ma kona pō'aiapili laulā, a me ka pō'aiapili laulā o kēia 'ano mele, i lele aku ka mana o ke aloha a me ke mele ma waho o ka pilina aloha o kānaka, he keu aku nō paha kona kamaha'o. No ka mea, ma laila e loa'a ai ko Kanahele 'ikena i ka ho'olalelale 'ana o ke mele i ka 'āina, e ulu mai, a 'o ka pili hemo 'ole nō ia o ke Kanaka me kona kulāiwi. He 'ane like a like ka hāpai mele a me ka pane 'ia maila ma ua mau pō'aiapili lā, no ka mea mai

²² Alama Keaulana, "Ka Makani." No ia nei, he "huewai" ia, a, ma mua o ke kiloi 'ana aku ma ke kai, kūkala ("profess") ke kāne i ka nui o kona aloha i loko o ua huewai nei.

Ka'awa Noa, nīnauele. Wahi a kēia kupa, 'o kēia 'umeke ka 'umeke like i pae ma Ka'u a i lilo ai ho'i ka wahine i ke kanaka malihini no Moloka'i. Ki'i hou ke kāne mua i ka 'umeke mai laila mai, a pule lāua 'o ke kāula i ua 'umeke nei. A laila, ho'olana 'ia ma kai o Ka'u.

King, *King's Blue Book*, 28 'Ōlelo 'ia ma nei puke, a ma huapala.org kekahi, he "potion" ka mea i ho'olana 'ia ma ke kai.

ke kumu like mai nō kēia mau hanana ‘elua. A ‘o ka hopena, he ‘ume‘ume ikaika nō. ‘Ano like paha kēia me kā Chadwick Allen i ‘ike ai ma ka mo‘olelo ‘ana mai o Sidney Moko Mead, he akeakamai no Aotearoa mai. Penei nō:

Māori artist and art historian Sidney Moko Mead (Hirini Moko Mead) writes that the Māori artist "strives to imbue his work with *ihi* (power), *wehi* (fear), and *wana* (authority)" (23). These qualities give Māori art its "beauty." An art object or *taonga* (prized possession) is aesthetically beautiful, Mead explains, "because it has power (*ihi*), that is, power to move the viewer to react spontaneously and in a physical way to the work of art."²³

No laila, he mana ho‘oniua pu‘uwai ko ka *taonga*, a ko ke mele Hawai‘i kekahi. Akā, me he mea lā, ‘a‘ole wale nō ‘o ka *reaction* o ka mea nānā kai ‘upu maila; he *action* nō ho‘i kāna: ulu mai ka makani, pua‘i maila ka pele, ho‘i ka wahine i kona pili kua. A ma laila nō paha ka waiwai ho‘iho‘i Ea o ke mele ho‘āeae a me kāna pulapula, ‘o ke mele ho‘oipoipo.

Ke nānā ‘ia kēia mau mele a me kona mana i ke ao politika o ka Lāhui Kanaka Maoli, he pale kona mana ho‘ohua i ke ki‘i mau ‘ana o ke au ho‘okolonaio e po‘ipū mai a ho‘opio a‘ela i ke kū ‘ana o ke Kanaka Maoli i kona moku. A hiki i kēia lā, ho‘onalo ‘ia ke Kanaka Maoli e ke aupuni kā‘ili moku, me he mea lā ‘a‘ole loa he lāhui ‘ōiwi o ka ‘āina nei. Kapa ‘ia kēia ‘ōnaehana e Andrea Simpson, he ‘ōnaehana ho‘omake lāhui, a ‘o ia ho‘i ke kahua i kūkulu ‘ia ai nā aupuni ho‘okolonaio o ka honua nei. Wahi a iala:

This logic [of genocide] holds that indigenous peoples must disappear. In fact, they must *always* be disappearing, in order to allow non-indigenous peoples rightful claim over this land. Through this logic of genocide, non-Native peoples then become the rightful inheritors of all that was indigenous — land, resources, indigenous spirituality, or culture. As Kate Shanley notes, Native peoples are a permanent "present absence" in the US colonial imagination, an "absence" that reinforces, at every turn, the

²³ Moko Mead, ma kā Chadwick Allen, *Trans-Indigenous: Methodologies for Global Native Literary Studies* (Minneapolis & London: University of Minnesota Press, 2012), 132.

conviction that Native peoples are indeed vanishing and that the conquest of Native lands is justified.²⁴

Ua hele paha a ma'a ka 'ike ho'omaopopo o ko 'Amelika i kēia aka 'o ka *vanishing Native* — 'a'ole wale nō ma nā kulekele a me nā 'ōnaehana o kāna aupuni 'emepela, akā ma ke kū'auhau mo'olelo a mo'olelo ka'ao ho'i i haku 'ia e kona po'e kākau mo'olelo.²⁵ 'O ka 'oia'i'o, he mau lōina kēia ('o ka lōina kākau mo'olelo a me ka lōina noho aupuni) i kui pū 'ia, a kāko'o nō kekahi i kekahi, i pa'a ai ke kūlana kauoha a kuhikuhi o ka ho'okolonaio, a i kāohi 'ia ai nā ēwe hānau o ka 'āina a hiki i kēia wā. No laila, i ka wā i laulaha ai ke kū'ē'ē loa o ka po'e aloha 'āina i ke kūkulu 'ia 'ana o ka 'ohe nānā nui 'o ka TMT ma luna o Mauna Kea, pane kū 'ia a'ela e ke kia'āina, e Neil Abercrombie, penei:

[This project] will move forward. There will be no more obstruction from someone who found their cultural roots six minutes ago.²⁶

Mea maila 'o Iokepa Casumbal-Salazar no ua 'ōlelo nei a ke kia'āina, he 'ōlelo ia e ho'oha'aha'a a kāpae wale aku ai ka luna ho'okolonaio a 'imi kālā i ke kuleana a ka 'ōiwi e kūkala ai no kona pono a me ka pono o kona 'āina hānau.²⁷ He mea nō ho'i ia e ho'omaopopo 'ia ai ka 'ōiwi maoli he mea i pau loa a'ela; a 'o ka po'e 'ōiwi e kū nei i kēia au, i mea e kū'ē ai i ke aupuni kā'ili 'āina, he ho'opunipuni wale nō paha, a he pani wale nō i ka hakahaka i waiho 'ia e ka ho'opau loa 'ia o ka lāhui 'ōiwi maoli.

²⁴ Andrea Smith, "Heteropatriarchy and the Three Pillars of White Supremacy: Rethinking Women of Color Organizing," ma *Color of Violence: The INCITE! Anthology*, Andrea Smith, Beth E. Richie, Julia Sudbury, Janelle White, LH (Cambridge: South End Press, 2006), 68.

²⁵ Allen, *The Sacred Hoop*; Allen, *Trans-Indigenous*; Couthard, *Red Skin, White Masks*; Justice, *Our Fire Survives the Storm*; King, *The Truth About Stories*; Lyons, "Rhetorical Sovereignty," Smith, "Heteropatriarchy," Warrior, *Tribal Secrets*; Weaver, *That the People Might Live*; Wolfe, "Settler Colonialism," Womack, *Red on Red*; a pēlā aku.

²⁶ Iokepa Casumbal-Salazar, "A Fictive Kinship: Making 'Modernity,' 'Ancient Hawaiians,' and the Telescopes on Mauna Kea," *Native American and Indigenous Studies*, 4, helu 2 (2017): 13.

²⁷ Ibid.

‘Ike hou ‘ia nō kēia mo‘olelo ho‘olalau i ka makahiki 2018, i ka makahiki ho‘i e kākau ‘ia nei kēia pepa lae‘ula, ma ka ‘aha kolokolo o ka moku‘āina o Hawai‘i. I ka lā 24 o ‘Ianuali, hō‘ole ‘ia ke kūpale ‘ana o Kaleikoa Ka‘eo i kāna mau hana aloha ‘āina ma ka ‘ōlelo pono‘ī nō o kona lāhui, he Hawai‘i. ‘Ōlelo ‘ia e ka luna ho‘okolokolo, e Blaine Kobayashi, ‘a‘ole e hai ‘ia ana he mea unuhi no ua Ka‘eo nei, ‘oia i hiki iā ia ke ho‘omaopopo a ho‘opuka i ka ‘ōlelo haole, a no laila he ho‘opau kālā a ho‘opau manawa ka unuhi ‘ia ‘ana o kāna ‘ōlelo i ka namu. ‘O ka hopena na‘e o kēia kulekele ‘ana a Kobayashi, he ho‘onononalo Kanaka. No ka mea, i ke kū ‘ana mai o Ka‘eo i mea e hō‘oia ai i kona hiki kino ‘ana aku i ka ‘aha ho‘okolokolo, a i kona pane ‘ana i ka hea ‘ana mai a ka luna, hōla‘o wale ‘ia akula. Mea maila ‘o Kekailoa Perry, penei:

On Jan. 24 the constitutionally protected rights of all Hawaiians were rejected and the Hawaiian language paid the greatest price. The judge denied the man's right to speak Hawaiian and made the man invisible to the court. The only way the man could reveal himself to the judge was to utter the magic, and somehow sacred, words of the English language.

No English meant that the man would be silenced and erased from the courts [pn] consciousness. Though the man was physically present, his Hawaiian language made him legally, socially and politically invisible.²⁸

‘Ae, ua ho‘onononalo ‘ia nō ke Kanaka ‘ōlelo Hawai‘i. ‘A‘ole na‘e ka ‘ōlelo Hawai‘i ‘o ka mea nona ke kūpiliki‘i nui. ‘O ka Lāhui Kanaka Maoli nō paha ia. ‘O kēia hō‘ole a ho‘onononalo ‘ana a ke aupuni ho‘okolonaio iā Kaleikoa Ka‘eo, ‘a‘ole ia he hōla‘o ‘ana aku iā ia ma kona ‘ano he kanaka. He hulikua ia a he ho‘opio ia i kona kūlana he Kanaka Maoli, a he kupa no ka Lāhui Kanaka Maoli o Hawai‘i nei. No laila, i ke ki‘i ‘ana o ka luna ho‘okolokolo e ho‘onalo i ka mana o ua Ka‘eo nei, ki‘i nō ‘o ia e ho‘opau aku i ka mana o kona Lāhui, a lilo ia i mea ‘ole i

²⁸ Kekailoa Perry, "Interpreter Incident Illustrates Invisibility of Native Hawaiians," *Civil Beat*, 1 Peleluali 2018, lou ‘ia i ka 9 Peleluali 2018, <http://www.civilbeat.org/2018/02/interpreter-incident-illustrates-invisibility-of-native-hawaiians/>.

loko o nā 'aha o ke aupuni 'Amelika. 'O ia nō kai mahu'ī 'ia e Perry lāua 'o Laiana Wong, ma ka nīnau 'ana mai:

He aha lā ho'ī ke kumu e hō'ole 'ia nei ko ia ala noi e pale aku i nā hō'āhewa ma o ka 'ōlelo a kona mau kūpuna? He ho'omakauli'ī paha i ke kālā, he hāwāwā paha ko ke aupuni 'ike 'ole i ka 'ōlelo Hawai'i, a i 'ole ia, he hana 'āpiki paha ia e hapa mai ai ka ikaika kūpale o ke kanaka Hawai'i a kōkua ai ho'ī i ka 'ākena o Maleka i ka ho'oha'aha'a 'ana i ka pono o ka po'e Hawai'i.²⁹

No laila, he mo'omo'olelo nō kēia a ke aupuni ho'okolonaio e ho'olaha mau aku ai, ma ke kākau mo'olelo, ma ka ha'ī 'ōlelo, a ma ke kulekele nō ho'ī o nā 'ōnaehana noho aupuni 'ana ma luna o ko kākou pae 'āina. A, e like me kā Ngugi Wa Thiong'o i kuhi ai no ia mea he *cultural bomb*, 'o ke 'ino loa o nei 'ano mo'omo'olelo, 'o ia ho'ī ka ho'opau loa 'ana i ka hilina'ī o ka lāhui i kona mau inoa, kona mau 'ōlelo, kona 'āina pono'ī, kona mo'olelo aloha 'āina, kona lōkahi, kona mana, a me kona ola pono'ī 'ana iho. A 'o ka hopena ho'ī ka mana'o 'ana aku, he mana 'ole nō, a ma ke ao haole wale nō kahi e loa'a ai he ola.³⁰

'O ko kākou mo'omo'olelo 'oia'ī'o ka mea ho'okahi e kūpale ai ke aloha 'āina maoli i kēia 'ino, 'o ia ho'ī ke hō'ōia mau mai ana ē, eia kākou ke kū nei i mua o ke kai ho'ē'ē a ka i'a nui. Ke kuhi hewa 'ia ka lāhui Kanaka Maoli, he lāhui i nalo, i 'ane nalo, a i pau ai paha kona mana, e pale wale 'ia nō ka mo'olelo 'ana mai no ka 'ōiwi nalo mau³¹ i ka mo'olelo 'ana aku no ka 'ōiwi i kū i kēia mau moku mai kinohi mai, mai ka pō mai, a e kū nei nō i kēia au.³² A e pale wale 'ia nō ka mo'olelo 'ana mai no ka 'ōiwi mana 'ole i ko kākou mo'olelo mau 'ana aku no ka

²⁹ Laiana Wong a me Kekailoa Perry, "E kū ka'eo i ke kala'ihī o Maleka," *Kauakūkalahale*, 8 'Ianuali 2018, lou 'ia ma ka 9 Pepeluali 2018, <https://kauakukalahale.org/2018/01/08/e-ku-ka'eo-i-ke-kala'ihī-o-maleka/>. I maopopo, ua pa'ī 'ia kēia mo'olelo ma mua o ka lā ho'okolokolo a me ka lā hopu 'ia o ua Ka'eo nei.

³⁰ Ngugi Wa Thiong'o, *Decolonising the Mind: The Politics of Language in African Literature* (Portsmouth: Heinemann, 2005), 3.

³¹ Ke kuhi 'ia nei ho'ī ka mo'olelo 'ia 'ana o kahi *always-already disappearing native*.

³² 'O kēia paha ka mo'olelo o kahi *always-already present native*.

mana a me ke kuleana i pa‘a iā kākou. ‘O ia ho‘i kai puana ‘ia i loko o nā mele ho‘āeae, a me kāna mau pua ‘o nā mele ho‘oipoipo. Ke mele ‘ia maila, "Auhea wale ana ‘oe / E ka pua līlīlehua / A he ipo ho‘ohenoheno / E ho‘ohihi ai nō ka mana‘o,"³³ hilina‘i ‘ia ka mana o ka ‘ōlelo, ka mea nāna i haku i ke mele, a me ka mea nāna i hīmeni, a pili aku nō me kāna mea aloha, he wahine. ‘O ka ho‘īlina ia o ka ho‘āeae, a ‘o ka lā‘au nō ia e ola ai ka lāhui Kanaka Maoli. E like me kā Casumbal-Salazar i ‘ōlelo ai no ka *Hawaiian Renaissance* o nā makahiki 1960:

[This movement] would usher in a new era of Native cultural revitalization in arts, sciences, language, dance, history, and other traditional knowledge as well as a collective pride and self-confidence among younger Kanaka. This increasing knowledge of self has resulted in a broad understanding of the systemic injustices under settler colonialism. Since mid-century, the sustained commitment to anticolonial resistance and Indigenous resurgence has only intensified.³⁴

A, e like me kā Kanahale i kuhi maila, ‘o kēia hilina‘i pau ‘ana i ka mana a me ka pono o ka lāhui, ‘o ia ka mea e ola ai kākou, a e mau ai ko kākou pilina ola me ka ‘āina hānau. Ho‘ōla ‘ia nō ho‘i kēia mana‘o‘i‘o i ka mana ho‘ohua o ke mele ho‘āeae a me kāna pulapula.

Ka maka o ka lehua ka mea aloha — He aloha ‘āina ke aloha a ka ipo

Ke nānā ‘ia mai waho mai, hana nui ka ho‘omaopopo ‘ana i ka puana ‘ana i ke aloha ‘āina ma o nā mele ho‘oipoipo, no ka mea, ho‘oka‘awale loa ‘ia ā kū ‘oko‘a ia mau mea he ipo, he kanaka, a he ‘āina. ‘A‘ole loa pēlā, ke nānā ‘ia mai kahi i kū ai nā kūpuna a ‘ike, ‘o ia ho‘i ke kuana‘ike o lākou, i ho‘opuka a hō‘oia ‘ia ma nā mele a pau a lākou i haku ai. A, i ke kū ‘ana o

³³ Mary Kawena Pukui, "Pua Līlīlehua," mele ‘ia e ke Kahauanu Lake Trio, *The Kahauanu Lake Trio Featured at the Halekulani Hotel on the Beach at Waikiki*, Hula Records H511, LP.

³⁴ Casumbal-Salazar, "A Fictive Kinship," 9.

kākou i ka 'ike o ke mele ho'oiipoipo, 'o ke kū 'ana ia o ka 'āina no ka ipo, a pēlā pū ka ipo no ka 'āina, 'o ia ka ha'awina nui, 'oiai he like a like lāua a 'elua, a he pili nō.

Ma o nā aka a me nā hō'ailona o ka haku mele 'ana e hō'oia 'ia ai nei pilina, 'oiai he mea laha loa ke mele 'ana i nā 'ōlelo no ka 'āina a me kona mau kupa kanaka'ole ma kahi o ka ho'opuka pololei 'ana i 'ōlelo no ka ipo a me ka ho'oiipoipo 'ana o nā kino kanaka. Wahi a Elbert a me Māhoe, "One perusing even a few songs is impressed by the constant references to ferns, *lehuas*, pandanus, fragrance, winds, rains, and wetness," i kū ho'i no ka ipo, ke ola, ka lu'ulu'u o loko, a me ka momona o ka 'āina.³⁵ He keu a'e nō paha kēia ma ka haku 'ana i mau mele ho'oiipoipo. Mea maila lāua penei, no kā Lili'uokalani mele 'o "Puā i ka Nahele":

She sings of the distant uplands, the forests imbued with fragrance, wafted sweetness, infatuated birds, the sweet-eyed honey-eater, mist, rain creeping along a cliff, and ferns — no mention of a loved one, only a companion in the wet and misty forest, but we know that the fragrance and beauty are tributes to an unnamed love.³⁶

He hi'ohi'ona haku mele kēia i wehewehe pinepine 'ia e nā mea kālailai mele Hawai'i,³⁷ a no kēia pinepine, a me ka ho'omaopopo 'ana o ke Kanaka Maoli i kona 'ano iho ma o ka ho'omaopopo 'ana i kona 'āina, 'ōlelo maila 'o John Charlot, "The language used of the land can be the same used of human beings..."³⁸ A 'o ua 'ōlelo nei, kuhi aku nō i ka 'āina, nā inoa 'āina, ka ua, ka makani, nā pua, nā manu, a me nā mea 'ē a'e e ulu ana mai ka 'āina mai. Ma muli o ka laha loa o kēia 'ano 'ōlelo, a me ka hō'ike 'ana i ke aloha o ke kanaka ma o kona

³⁵ Samuel H. Elbert a me Noelani Māhoe, *Nā Mele o Hawai'i Nei: 101 Hawaiian Songs* (Honolulu: The University Press of Hawaii, 1970), 17.

³⁶ Ibid., 3-4.

³⁷ I la'ana: Basham, Charlot, de Silva, Donaghy, Elbert, Lopes, Luomala.

³⁸ John Charlot, "The Arts of the Land," *The Arts of the Land*, Institute of Culture and Communication, East-West Center, June 9-July 25, 1986, 1.

mahalo ‘ana i ka nani a me ka momona o ka ‘āina, hiki paha ke kuhi ‘ia he ‘*āina aesthetic*³⁹ ko ka Hawai‘i.

I ka nānā hou ‘ana i ke mele i ho‘omaka ai nei mokuna, iā "Ka Makani Kā‘ili Aloha,"
‘ike ‘ia nō kēia *aesthetic* a me ka ho‘opuka ‘ana i kēia aka pili ‘āina no ke kanaka, ‘o ia ho‘i, no
ka wahine i ho‘olale ‘ia e kēia mele. Penei kona hui:

Ku‘u pua, ku‘u lei, ku‘u milimili ē,
Ku‘u lei kau i ka wēkiu,
A he milimili ‘oe, a he hiwahiwa na‘u,
A he lei mau no ku‘u kino

Kapa ‘ia ka wahine he "milimili" a he "hiwahiwa" na ka mea e mele ana, akā, ‘o ke ‘ano o kēia
wahine i ō akāka maila, ‘o ia ho‘i kona ‘ano he "pua" a he "lei." Kau ‘ia i ka wēkiu, i kahi e
ho‘ohanohano ‘ia ai e kāna ipo aloha, a me ka lehulehu nō ho‘i paha; a he lei ia no ke kino
pono‘ī o ka ipo, i ‘ike ‘ia ko lāua noho ‘ana he kāne a he wahine pili i ka ‘ili. No laila, ma o kēia
aka e mōakāka maila ‘elua ‘ano o kēia wahine a me ka mahalo ‘ia ‘ana ona e ka mea e mele ana:
ke kūlana hiehie a hanohano o ka wahine, a me ka ‘ī‘ini a ke kanaka e pili aku me ia. He
hiwahiwa ‘o ia, a he milimili ho‘i.

He nui a he lehulehu nā mele like ‘ole ma laila i puana ‘ia ai ka "pua" a me ka "lei" no ke
kuhi ‘ana aku i kahi ipo a mea aloha paha. A, i kekahi o nā mele ho‘oipoipo nona kēia aka,
ho‘ākāka ‘ia nō ho‘i kēia mana‘o pālua o ia mea aloha. Eia kekahi mau la‘ana:

Me ‘oe ka ‘ano‘i e ka ‘āhihi
Ka lei milika‘a a ka‘u aloha...
He waiwai ‘oe i ka‘u ‘ike
Ua kehakeha i luna a‘o Lanihuli⁴⁰

³⁹ McDougall, "Putting feathers on our words," 6-8. Wehewehe ‘ia maila ke ‘ano o ka *Indigenous aesthetics*, ke *aesthetic sovereignty*, a me ka pa‘akikī o ka loa‘a ‘ana he hua ‘ōlelo kūpono no ia mea he *aesthetics*. I ‘ole e huikau ai i kekahi hua‘ōlelo i huki wale ‘ia, e ho‘opuka ‘ia ana ka hua ‘ōlelo haole ma kēia pepa.

⁴⁰ Mary Kawena Pukui a me Maddy Lam, "Pua ‘Āhihi," mele ‘ia e ke Kahauanu Lake Trio, *Hawaiian Style*, Hula Records HS 508, 1965, LP.

E kilohi au i ka nani
Nā pua o Mauna ‘Ala⁴¹

Ka helena o ia pua i ‘ako ‘ia,
Ke popohe mai nei ia uka, ...
He pua ‘oe na‘u i lei mau ai,
Ke ‘ala ku‘u pua līlia.⁴²

E ku‘u pua mae ‘ole
A‘u i kui ai a lawa
I lei ho‘ohiehe
No ke ano ahiahi⁴³

I ke mele ‘ana no kēia kūlana pālua o ka "pua" a me ka ipo, mōakāka maila nā pō‘aiapili ‘elua i mahalo ‘ia ai ‘o ia. Ma kekahi ‘ao‘ao, mai kahi mamao iki mai e mahalo ai ka haku mele i ka ulu pono ‘ana o kāna pua i ka ‘āina pono‘ī ona — no laila mai nō ia pua, a he waiwai ia e pōmaika‘ī ai ka lehulehu o laila ("Ua kehakeha i luna"; "E kilohi au"; "Ke popohe mai nei ia uka"). A ma kekahi ‘ao‘ao ho‘i, he aloha pilikino a pilipoli “‘o nō ia, i lilo ia loa i mea ‘ole ("Ka lei milika‘a"; "He pua ‘oe na‘u e lei mau ai"; "A‘u i kui ai a lawa"). Pālua ke kilohi ‘ana o ka haku mele i kāna mea aloha, a ‘upu a‘e ke aloha a ka ipo ma o ua mau kilohi nei he ‘elua.

Ma o kēia kilohi pālua ‘ana o ka mea mele i kāna mea aloha, ma ke ‘ano he "lei" a he "pua" paha, ho‘oulu ‘ia he pilina pālua ma waena o lāua. I ke kuhi ‘ana o ka haku mele iā ia iho, a me kona "lei" ‘ana i ke aloha a me ka ipo āna, ho‘onoho pono ‘ia ke aloha i ke kino o ke kanaka. A, ho‘omaopopo hou kākou ē, ma laila e noho ai a mōhāhā ke aloha, no ka ipo a me ka ‘āina; ‘a‘ohe ona ola ma waho o ke kino o ke Kanaka, ‘a‘ole nō hiki ke ho‘ohemo ‘ia. He mea

⁴¹ William Charles Lunalilo, "Alekoki," mai loko mai o *Nā Mele Hawai‘i*, 32-33.

⁴² Alfred Unauna ‘Alohikea, "Pua Līlia," mai loko mai o *Nā Mele Hawai‘i*, 85.

⁴³ Sylvester Kalama, "Wehiwehi ‘Oe," mai loko mai o *Nā Mele Hawai‘i*, 95. Koe ke mele mua ma kēia pū‘ulu, ua wae ‘ia kēia mau mele ho‘oipoipo mai loko mai o ka puke like, kahi i ho‘ohui ‘ia ai lākou — a me kekahi mau mele ‘ē a‘e — ma lalo o ka inoa he mau *love songs*. No laila, maopopo le‘a ko lākou ‘ano he mele no ke aloha a ka ipo. Eia kekahi, he puke laha kēia, a he mau mele ho‘i e kani pinepine nei ma ka pepeiao o ka lāhui, no laila, he iwikuamo‘o pa‘a nō, ‘a‘ole ia e pe‘e loa ana ma kahi i nalo. ‘O ke mele mua, he mele i pili mai nō ia‘u, i ko‘u ‘ohana, a i ko‘u hālau mua o ke a‘o ‘ana i ke mele, ka ‘ōlelo, a me ke kuana‘ike o ka Hawai‘i, ‘o ka hālau hula nō.

nui kēia 'ike le'a 'ana i ka noho pono 'ana o ke aloha i ke kino o ke Kanaka, a pēlā pū ke aloha 'āina, a me ke Ea nō ho'i, i 'ole e lilo ai kēia mau waiwai nui o ka lāhui i mea e kū'ai wale 'ia aku a kū'ai 'ia mai ho'i, ke ho'ohemo 'ia mai kona kino, kona mau mai paha. 'Ane like kēia me kā Marx i kākau ai no ka ho'ohemo 'ia 'ana o ka 'oihana mai ka *species-essence* o ke kanaka, i hiki ke uku 'ia. Ua maopopo ē iā kākou, 'a'ole nō e kū'ai 'ia ke Ea, ke aloha, a me ka iwi o kākou po'e Kānaka Maoli.⁴⁴

Eia hou na'e, 'oia i he "pua" kēia mea aloha no kona 'āina, he aloha nō ho'i kēia i pili aku i ua 'āina nei, a i ka lāhui "pua" no laila mai. 'A'ole nō kēia aloha he mea i kupu wale mai nō me ka pili 'ole 'ana i ka 'āina me ka lāhui — 'a'ole ia he pilina e ho'oka'awale aku i nā huapala mai ko lāua mau 'āina mai, mai ko lāua mau 'ohana mai, mai ko lāua mau kaiāulu mai, a mai ko lāua mau kuleana mai.

'O ka pilina ho'oka'awale a nā ipo i puni wale kekahi i kekahi, he lili kona 'ano a he hewa nō. Eia na'e, 'o ia nō ho'i kai a'o 'ia a ho'okaulana 'ia ho'i e ka ho'okolonaio a me ke ao puni mana kāne. Ma ua ao nei, 'o ke kāne ho'okahi me ka wahine ho'okahi wale nō ka mea i 'ae 'ia ai kona hilo pū 'ia 'ana i ke aloha o ka ipo. A 'o ka hua o ko lāua aloha, he male pū, he keiki, a he pilina 'ohana i pa'a ai ka "heteropatriarchal nuclear-domestic arrangemen[t], in which the father is both center and leader/boss."⁴⁵ Hō'ike maila nō ho'i 'o Arvin mā i kekahi hopena i loli ai ka nohona 'ōiwi ma muli o nei 'ōnaehana ho'oki'eki'e kāne, penei:

The heteropaternal organization of citizens into nuclear families, each expressing a "proper," modern sexuality, has been a cornerstone in the production of a citizenry that will support and bolster the nation-state. Thus, as settler nations sought to disappear

⁴⁴ Robert C. Tucker, LH. *The Marx-Engels Reader*, pukana 2 (Nū Ioka: W. W. Norton & Company, 1978), 73-75. No ka ho'olilo 'ana i ke aloha i mea kū'ai wale 'ia, a me ka 'ikena o ke Kanaka i ka noho kino 'ana o ua aloha nei, e heluhelu 'ia paha kā Nāwahī, "Ke Aloha Aina," Trask, *From a Native Daughter*, a me Osorio, *Dismembering Lāhui*, a me nā mea 'ē a'e he nui.

⁴⁵ Maile Arvin, Eve Tuck, a me Angie Morrill, "Decolonizing Feminism: Challenging Connections between Settler Colonialism and Heteropatriarchy," *Feminist Formations* 25, helu 1 (Kau Hā'ulelau 2013): 13.

Indigenous peoples' complex structures of government and kinship, the management of Indigenous peoples' gender roles and sexuality was also key in remaking Indigenous peoples into settler state citizens. For example, in Canada, the Indian Act of 1876 regulated the marriage of Indigenous peoples to confer lines of descent, property, and landholding to men, even though most societies were matrilineal.⁴⁶

Mōakāka loa ka la'ana i wehewehe 'ia maila, a 'ike le'a 'ia ka pilina o kēia 'ōnaehana male i ka ho'ili 'ia 'ana o ka 'āina, a lilo aku paha. Eia na'e, 'a'ole wale nō kēia 'o ka hopena i loa'a. Akā, e like me ka mea i kākau 'ia ma luna a'e nei, he naio kēia 'ōnaehana nāna e 'a'ai a ho'opau aku paha i nā 'ōnaehana aupuni 'ōiwi, a me nā kuleana pa'a o ka po'e 'ōiwi no kona 'āina, kona 'ohana, kona mau kaiāulu, a me kona lāhui. No ka mea, ke komo ka wahine⁴⁷ i loko o ka male 'ana me kāna kāne, mahu'i 'ia kona komo piha 'ana nō, me ka hemo 'ana o ka piko o kona mau pilina 'ē a'e. Lilo ke kāne 'o ia ka hānai, ka malu, ke kua, a me ke alo. A, 'o ko lāua pilina, lilo ia 'o ia ka pilina i ho'omana a ho'opale nui 'ia, e ka 'ohana a me ke aupuni.

'Oiai he hi'ohi'ona kēia no ka 'ōnaehana ho'oki'eki'e kāne a me kona lima ho'okō 'o ka male 'ana, komo nō ho'i kēia naio i loko o ka pilina aloha o ke kāne me ka wahine, ke kahua ho'i o ko lāua pili pū 'ana ma lalo o ka malu o ke aupuni moku'āina, 'o ia ka male. Eia kekahi kumu e a'o nei iā kākou i ke 'ano o kēia pilina aloha, 'o ia ho'i nā mele i hele a laulaha ma Hawai'i nei i kēia au:

You're all I need
To get by
You're all I want, love
In my life, girl
You're all I need
To get by
You're all I want
In my life
Baby, baby⁴⁸

⁴⁶ Ibid., 15.

⁴⁷ A me ke kāne paha, akā 'oko'a iki nā kuleana i mana'o 'ia nona wale nō.

⁴⁸ The Green, "All I Need," *Marching Orders*, Easy Star Records ES1067V, 2017, CD.

Don't you know I want you, need you, never to mistreat you
Give you everything that you want
Love you, trust you,
Put no one above you, and girl I'll never do you wrong
'Cause from the first day I met you, never could forget you
Now the only thing that I want,
Is to let you come and take my heart⁴⁹

I said I'm gonna marry her anyway
(Yeah) Marry that girl
Marry her anyway
(Yeah) Marry that girl
Yeah, no matter what you say (Okay)
Marry that girl
And we'll be a family (Uh)⁵⁰

You are too much of a blessing
And I'm OVERWHELMED
You bring heaven to hell
You bring heaven to hell, oh yes you do
You are too much of a blessing⁵¹

He ho'opulelehua paha ke 'ano o kēia mau mele ke nānā aku, akā ma o ka 'ōlelo i wehewehe pinepine 'ia ai kēia 'ano o ke aloha a ka ipo, 'ike 'ia kona kūlana ho'oka'awale a lili paha. Mea 'ia maila e ke kāne, 'o ka wahine ho'i ka mea ho'okahi e lawa ai 'o ia ("You're all I need / To get by / You're all I want / In my life"); 'o ia nō ho'i ka pulakaumaka, ka mea e lilo ai iā ia ka mana'o, ke aloha, ka manawa, a me ke kālā a pau a ke kāne ("Put no one above you"); e pili lāua me ka 'ae a me ka 'ole paha o ka makua a me ka 'ohana ("Marry that girl / Yeah no matter what you say"); a, iā ia wale nō e pono ai ka nohona ("You bring heaven to hell"). He keu a'e paha ka ho'omāhuā no'ono'o o ka la'ana hope loa, i kona ho'ili 'ana aku i ke kuana'ike haipule o ke Kalikiano ma luna o kēia pilina aloha. Ma o ua kuana'ike lā, ho'oka'awale 'ia ke

⁴⁹ Josh Tatofi, "Don't Go," 'oki ho'okahi 'ia, Hawaii's Finest Records, 2016, CD.

⁵⁰ Magic!, "Rude," 'oki ho'okahi 'ia, Sony Music 88843044722, 2014, CD.

⁵¹ Finn Gruva, "Overwhelmed," 'oki ho'okahi 'ia, Gruva Music, 2015, CD.

ola honua ‘ana a me ke ola mau ‘ana o ka ‘uhane, ke ha‘alele i ke kino a noho ma kahi ‘ē — ‘o ia ho‘i ka *heaven* a me ka *hell*. I ke kuhi ‘ana o kēia mele, he "hell" ke ola ‘ana o ke kāne ma ka honua nei, a na ka wahine e ho‘onoho aku iā ia i ka "heaven," ho‘oka‘awale loa ‘ia ka noho pū ‘ana o kēia mau huapala mai ka honua aku.

‘O ka hopena o kēia ‘ano o ka no‘ono‘o a me ka noho ‘ana he kāne a he wahine,⁵² he ha‘alele aku nō i nā ‘āina, nā kaiāulu, nā lōina, a me nā kuleana ‘ōiwi i ili i ke kāne, a i ka wahine ho‘i, ma mua o ko lāua pili ‘ana. A, e like me kā Arvin i hō‘ike maila, eia ho‘i ka pahuhopu: "[the] disappear[ance of] Indigenous peoples' complex structures of government and kinship." 'Ike ‘ia e Alfred a me Oren Lyons ka ha‘alele ‘ana i nā pilina ‘ōiwi, no ke komo ‘ana i ka hale pule;⁵³ ‘ike pinepine ‘ia i kēia lā, no ke kuleana mālama ‘ohana.⁵⁴ ‘O ia mau pilina nō na‘e ka mea e kū ai ke kanaka he Kanaka Maoli, a e kū ai ho‘i ka Lāhui Kanaka Maoli o ka pae ‘āina nei. Hō‘akāka ‘ia e Corntassel:

... there are new faces of empire that are attempting to strip Indigenous peoples of their very spirit as nations and of all that is held sacred, threatening their sources of connection to their distinct existences and the sources of their spiritual power: relationships to each other, communities, homelands, ceremonial life, languages, histories... These connections are crucial to living a meaningful life for any human being.⁵⁵

⁵² ‘Oiai noho pa‘a kēia mau mele, a me nā kuana‘ike a lākou e kāko‘o ai, i loko o ke ao ho‘omana kāne (*patriarchy*), akāka maila ke kūlana o nā ipo he kāne a he wahine ho‘i. He mea nui paha kēia ho‘okāne a ho‘owahine ‘ana paha i nā ipo, a no laila au i kuhi aku ai penei. ‘A‘ole na‘e ia ‘o ke kuana‘ike a me ka lōina aloha a ka Hawai‘i, a no kākou, pili ke kāne me ke kāne, ka wahine me ka wahine, a pēlā aku. No kēia ‘ano nohona a no‘ono‘o ho‘i o ke Kanaka, he koina ka noho ‘ohana ‘ana me ke kaiāulu kanaka, a me ka ‘āina kekahi. A, ‘o ia kai hō‘ole ‘ia e ko waho.

⁵³ Taiaiake Alfred, *Wasave*, 241.

⁵⁴ Mai ko‘u ‘ike maka ‘ana mai kēia ‘ōlelo, i nā wāhine o ko‘u hālau hula. I nā makahiki he iwakālua paha i hala aku nei, ke male kekahi wahine i kūpa‘a mua i kona ‘auamo ‘ana i nā kuleana o ka hālau, a ke hānau paha i kamaiki, he mea ma‘amau iā ia ka ha‘alele ‘ana i ka hālau a me ka hula ‘ana, i mea e ho‘okō ai i nā kuleana o ka makuahine a wahine mea kāne nō ho‘i. ‘O kekahi, ua ho‘i mai ma hope o ke o‘o ‘ana o nā keiki; ‘o kekahi, ‘a‘ole paha. Ke loli nei nō na‘e i kēia manawa, a he mea ho‘olana nō i ka mana‘o.

⁵⁵ Corntassel, "Being Indigenous," 599.

‘A‘ole na‘e ka ha‘ina ‘o ka ho‘okē piha ‘ana i ka pili pū ‘ana me kahi ipo, ka male ‘ana he kāne a he wahine, a me ka hānai ‘ana i ka ‘ohana, ‘oiai ma laila ho‘i e ho‘oulu ‘ia ai ka lāhui. Akā, inā kākou e ha‘alele loa i ke ao ho‘okolonaio, a inā ho‘i e ea piha hou aku ke Kanaka a me kona Lāhui, e huluhia nō kēia mau ‘ōnaehana kūpiliki‘i. Aia nō ka pono ‘o ko kākou no‘ono‘o hou ‘ana no ia mea he pilina aloha, he nohona o ka wahine me ke kāne, a he ‘ohana kekahi. Aia nō ho‘i ‘o ka ho‘oulu hou ‘ana i nā loina, nā ‘ahahui, nā kulekele aupuni, a me nā mo‘omo‘olelo nāna e kāko‘o i ke aloha a me ka ‘ohana Maoli.

Ma o nā aka pili ‘āina a me ka *‘āina aesthetic* e hānai mau ‘ia e ke mele ho‘oipoipo, hilo pa‘a ‘ia kēia mau pilina aloha o Kānaka, a me nā ‘ohana nāna e ho‘oulu, i ka ‘āina a me ke aloha. Noke nō ho‘i kēia mau mele i ka hō‘ike ‘ana mai iā kākou Kānaka, ‘o ke aloha e ‘ume ana iā kākou i ka ho‘oipo me ka huapala, a malu ke kino, ‘o ia aloha ho‘okahi nō ke aloha nāna e ‘ume mai ana e pili kakou a e ho‘omaluku aku i ka ‘āina nei. A, ke ho‘okō ‘ia ke aloha no ka ipo, ho‘okō ‘ia nō ho‘i ke aloha ‘āina. Penei ho‘i kākou e ho‘oulu hou ai i ka ‘ohana, a me ka pilikua/pilialo, ma kona ‘ano he piko no ka pale ‘ana i ke au kolonaio, no ke aloha ‘āina, a no ke Ea.

Ku‘u hoa ‘alo leo o ka pō anu — He aloha lāhui ke aloha a ka ipo

‘O kēia *‘āina aesthetic* nō ka mea e ‘ike ai kākou i ka pili pono ‘ana o ke Kanaka me ka ‘āina, a me ka ho‘oipoipo pū ‘ana o lāua a ‘elua ma o nā mele i haku ‘ia no ke aloha a ka ipo. Ma kēia mau mele, ho‘opuka ‘ia nō ka hua ‘ōlelo "ho‘oipoipo," akā maopopo paha iā kākou, ‘a‘ole ia ‘o ka hana a ka ipo e like me ka hui ho‘oniponipo ‘ana o nā kānaka. Akā, e like me kā Nelson e ho‘ākāka maila, he hō‘ailona ia:

Sex is a symbol for intimate, visceral, embodied kinship relations with other species and with natural phenomenon. The "sex," the "intercourse" (from the Old French *entrecours* "exchange, commerce; and from the Late Latin *interkursus* "a running

between, intervention"), is an emotional and ethical transaction, an agreement, a treaty of obligations."⁵⁶

A, eia hou aku, he le'a ia, he mea e ho'onui ai i ke aloha o ua mau ipo nei, a he pilina ia e 'ike ai *ke kino* o ke kanaka, a me ka 'āina paha, i kona ola, a me ka nani lua 'ole o ua ola nei.⁵⁷

'A'ole nō na'e ka 'āina 'o ka mea ho'okahi e ho'oipoipo pū me ke Kanaka, a loa'a he hua ho'ola. 'Oiai he pili nō kākou i ka 'āina ma muli o ko kakou kūlana he kanaka, a me ko kākou kūlana he Kanaka Maoli no ua 'āina nei nō, 'a'ole nō e nele ka pili pū 'ana mai o ia Lāhui Kanaka Maoli i nā pilina aloha a ka ipo a me ka 'ohana. 'A'ole nō ho'i e nele ana ke komo 'ana o ua Lāhui nei a me ke aloha lāhui i loko o nā mele ho'oipoipo Hawai'i. Ho'ākāka 'ia kēia koko'ohā o ka ipo i ka *'āina aesthetic* i ea mai ma nā mele lāhui o ka *Buke Mele Lāhui*,⁵⁸ a me ka puana 'ia o nā hoa 'alo 'īnea, 'alo anu, 'alo ehuehu ho'i o ke aloha 'āina.

Hiki ke 'ike lihi 'ia kēia pilina ma ka lālani mele i lilo i po'omana'o no kēia 'āpana o ka palapala nei, a me kahi ko'olua ona, i puana 'ia penei: "Aloha na hoa alo o ke anu." I loko nō o ka puana like 'ia o kahi mana'o ma nā lālani 'elua, mai nā kumu 'oko'a loa mai nō lāua. Ua unuhi 'ia ka lālani mua — "Ku'u hoa 'alo leo o ka pō anu" — mai ke mele aloha 'o "Ka Manu." He mele ia i haku 'ia e kekahi kāne no Kohala, no kāna ipo aloha, he wahine no Hilo. Hō'ole 'ia ko lāua pilina e nā mākuā o ka wahine, a no laila ua moku nō, akā ua noho ho'okahi ke

⁵⁶ Melissa K. Nelson, "Getting Dirty: The Eco-Eroticism of Women in Indigenous Oral Literatures," ma *Critically Sovereign: Indigenous Gender, Sexuality, and Feminist Studies*, Joanne Barker, LH (Durham: Duke University Press, 2017), 252.

⁵⁷ Kuhi mai 'o Nelson, he 'i'ini ia "to be intimate, to be fully alive. These eco-erotic moments make me feel connected to something outside and distant yet connected to my human skin. They remind me that I am a semipermeable membrane and that life is filled with fluid attractions and intimate encounters, if we only allow ourselves to feel and experience them." (Ibid., 230)

⁵⁸ No ka 'ike pili i kēia puke, kona pa'i 'ia 'ana, a me nā 'ano o nā mele i loa'a ma loko ona, e heluhelu 'ia kona 'Ōlelo Ho'ākāka, i kākau 'ia e Nogelmeier a me Stillman, a me ka palapala lae'ula a Leilani Basham. 'Oiai he kahua pa'a nō ia, a 'oiai ho'i e kauka'i ana ka hapanui o kēia kālailaina i nā aka a me nā hua'ōlelo o kekahi o nā mele o laila, 'a'ole e puka hou mai ana kēlā 'ike ma nei palapala. He waiwai nō na'e ia no ka ho'omaopopo pono 'ana i ka pō'aiapili i puka mai ai nei mau mele a ka Lāhui Kanaka Maoli.

kāne a me ka wahine a pala lauhala, me ka pili 'ole 'ana o ke kua me ke alo. E like me kā Kīhei de Silva i wehewehe maila, he 'ōlelo kūmau ka "hoa 'alo leo i ka pō anu" no ka ho'omanawanui 'ana i ka hauwala'au. A he 'oia'ī'o nō: puka mai kēia 'ōlelo ma nā mele like 'ole i haku 'ia no ke aloha a ka ipo, a me ka 'eha i ua 'eha lima 'ole nei;⁵⁹ a he keu a'e nō ka 'ōlelo 'ane like 'o "ku'u hoa 'alo anu" a "'alo i ke anu" paha. No laila, ma kēia mele no ke aloha i kō 'ole, na nā mākuā nō ia anu o ka pō, i hele ai a mehameha nā 'ōpio.⁶⁰

Ma kekahi 'ano na'e, he aka ia "pō" a me kona "anu" no nā 'ano pilikia like 'ole i ho'omanawanui 'ia, a i 'auamo pū 'ia paha e nā hoa.⁶¹ 'O ia kai 'ike 'ia i ka lua o ka lālani mele o luna a'e nei, i unuhi 'ia mai ke mele 'o "Na Keiki Alo i ka Ehuehu." Na Henry Enoka ua mele nei, a pa'ī 'ia nō i loko o ka *Buke Mele Lāhui*, me nā mele 'ē a'e i mo'olelo mai no ke Kaua Kūloko o ka makahiki 1895 a me kona mau me'e.⁶² No laila, 'o ke anu i 'alo 'ia e nā hoa o ia mele, 'o ia ho'ī ka hu'ihu'ī maoli o uka, ke hele 'ia e nā koa, a me ka noho 'īnea 'ana i ho'īli 'ia i ka po'e Kānaka Maoli i ia wā i hana 'ī'o ai ka ho'okolonaio. A 'o nā hoa, 'a'ole ia he mau ipo, e like me ko ke mele 'o "Ka Manu," akā, 'o nā hoa aloha 'āina nō i pili pū no ka make'e a me ke aloha i ka 'āina a me ka lāhui o lākou, i malu ai, a i hua mai ai ke ola.

Ke 'ike 'ia nei ē, e like me kā Charlot i kākau ai no ka like a like o ka 'ōlelo 'ana no ka 'āina a me ke Kanaka, ho'opuka 'ia nō ka 'ōlelo 'ane like, a me nā aka pili 'āina like, no ka ho'okō 'ana i ke aloha a ka ipo a me ke aloha i ka 'āina a me ka lāhui. Eia nō, ma ua mau mele nei he 94 i pa'ī 'ia ma ka *Buke*, puana 'ia kēia mau hua'ōlelo i laha loa ma nā mele ho'oipoipo,

⁵⁹ I la'ana: kā Johnny Kameaaloha Almeida "Lei Loke o Kapunahou;" kā Palea "Piano Ahiahi;" kā Lili'u "I Haleakalā ka 'Olu;" a me kā Kainani Kahaunaele "Nani Ahiahi."

⁶⁰ Kīhei de Silva, "Ka Manu," 56.

⁶¹ Elbert a me Māhoe, *Nā Mele o Hawai'i Nei*, 18.

⁶² *Buke Mele Lāhui*, 12-13.

no ke mele 'ana i ka pilina aloha a nā huapala: nahenahe (6 mele), hone / nē hone (11), nani (31), walea (9), luana (6), nanea (1), luala'i (1), luakaha (1), hi'ipoi (7), ho'oheno (8), hia'ai (4), ho'olale (3), ho'ohae (1), milimili (3), ipo / aloha (11), ho'oipoipo (2), a me konikoni (2).⁶³ A, pēlā pū me ke kuhi 'ana aku i nā kānaka o nā mele ma ke 'ano he "pua," a me ke kō 'ana mai o ko lākou aloha i ka 'āina, he "lei" nō ia. I waena konu o nā 'ōlelo no ka pākaha lima nui, ke kani o ka pū raifela, ka pōloli nui, a me ka 'ehu pōkā, puka mai kēia leo ho'oniua pu'uwai, i like loa me ka leo ha'iha'i o ka huapala.

Kapa 'ia nei leo e Basham 'o ia ka "leo nahenahe" o nā mele aloha 'āina, penei:

... he leo nahenahe nō ko kēia mau mele, a i ka pa'i 'ia 'ana o kēia puke, he mea nō ia e pa'e ai ka leo nahenahe o ka po'e aloha 'āina. Ma ia leo 'ia 'ana o nā mele, he mea nui ka ho'ohanohano 'ana aku i ka po'e aloha 'āina a me kā lākou kūpa'a 'ana no ka pono o ka 'āina a me ka lāhui. He mea nui nō ho'i ke kū'oko'a a me ke ola mau o ka Mō'īwahine a me kona aupuni.⁶⁴

A mali'a paha o 'ōlelo mai 'o Amy Stillman, he hi'ohi'ona kēia no ka mo'olelo 'ana mai i ke kaua me he mea lā ua lanakila ka po'e Kānaka Maoli. Wahi a ia nei, i mea kēia e mau ai ka mana'olana no ke Ea hou 'ana o ke Aupuni Hawai'i, a e lana ai ho'i ka mana'o o ka po'e aloha 'āina. Mea 'ia maila:

Reiterating royalist aspirations and political sentiments in poetic form offered a means of keeping alive beliefs in eventual restoration. Thus, the poetic texts in the *Buke Mele Lāhui* were a means of reinterpreting the reality of the situation in late 1895, offering royalist sympathizers an alternative to conceding moral defeat.⁶⁵

Wahi a Stillman, na kēia mau mele lāhui i ha'i hou mai i ka mo'olelo o ua kaua nei, ma o ka leo o ka lanakila, me he mea lā paha, ua lanakila nō ka Lāhui Kanaka Maoli. Kuhi maila 'o iala i ka puana mau 'ia o ka welo hou 'ana o ka hae Kalaunu, a me ka ho'i hou 'ana o Lili'u i ka noho

⁶³ E nānā ho'i i ka Pāku'ina A o ka pepa noi'i nei i loa'a ka helu papa 'ana i kēia mau aka o ka huapala.

⁶⁴ Basham, *He Puke Mele Lāhui*, 99.

⁶⁵ Amy Ku'uleialoha Stillman, "History Reinterpreted in Song: The Case of the Hawaiian Counterrevolution," *The Hawaiian Journal of History* 3 (1989), 6.

Kalaunu, i lana mau ai ka mana‘o o ke aloha ‘āina i ka ho‘iho‘i ‘ana i ke Ea o ke Aupuni Mō‘ī.⁶⁶

Kuhi maila nō ho‘i ‘o iala i ka wehewehe ‘ia ‘ana o ka nani o ka ‘āina a me ka ‘ohu ‘ana o uka i ka uhiwai, ma kahi o ke mele ‘ana no ka ‘auhe‘e ‘ana o ka po‘e aloha ‘āina, i mea e mau ai ke kūlana ha‘aheo o ka Lāhui Kanaka Maoli, i loko nō o ka lima nui ‘ia e ka haole.⁶⁷ A, wahi a ia nei, ‘o ka hopena o kēia ‘ano ‘ōlelo ho‘ohanohano, hele a huikau ke ka‘ina o ka ho‘ouka kaua, ka mo‘olelo o ka paio aku, paio mai, a me ka hopena ona, ‘o ia ho‘i ke eo o ke aloha ‘āina.⁶⁸

Ma kēia nānā ‘ana na‘e a kāua, e ku‘u makamaka heluhelu, e hāpai ‘ia ana ka mana‘o ē he mea kēia ‘ano puana ‘ana e mau ai ka "ho‘oipoipo" ‘ana o ke Kanaka me kona ‘āina, a e ho‘olalelale ‘ia ai lāua e ho‘ōla a ho‘oulu kekahi i kekahi. ‘A‘ole paha kēia he mau ‘ōlelo e ho‘ohewahewa ai i ka maka o ke aloha ‘āina a ‘ike ‘o ia i kekahi li‘ulā ho‘opunipuni. Eia kou mea kākau ke kuhi nei ē, ‘o ka ha‘i ‘ana ia i ka ‘oia‘i‘o a ka maka i ‘ike aku ai, ‘o ia ho‘i ka luku ‘ia ‘ana o kekahi mea aloha (ka ‘āina), me ka nānā pū ‘ana aku me kekahi mea aloha (ka hoa aloha ‘āina). A, he mea nō ho‘i ia e mau ai ka pili pono ‘ana o ua mau mea aloha ‘ekolu: ‘o ka ‘āina, ke Kanaka, a me ka Lāhui aloha ‘āina.

I mea e ho‘omaopopo loa ai i ka ikaika o kēia leo aloha a me kona pilina i ka leo ho‘oha‘iha‘i o nā mele ho‘oipoipo, e nānā kāua i kekahi o nā mele lāhui i piha loa i nā aka a me nā puana a ke aloha.

Hele Malihini ia Manoa
J.W. Kamali

1 Aia i ka luna a o Manoa,
Ke aloha aina e luana nei,
Oiai makou e walea ana,
Hone ana e ka Ua Kuahine,

⁶⁶ Ibid., 5.

⁶⁷ Ibid., 10.

⁶⁸ Ibid., 11-12.

- 5 Me he la no a e i mai ana,
 Imiia e ka pono o ka aina,
 Hanohano e ka ohu i ke kuahiwi,
 Hooheno i ka lau o ka laau,
 E pupue na hoa la i ke anu,
 10 I mehana i ke kapa lau laau,
 O ke kani a ka pupukanioe,
 Hoolale mai ana la ua ao,
 Ua ao kakou a e na hoa,
 Eia o Hoku Loa la iluna,
 15 O ka waiho kahela a Waahila,
 Me Pali Luahine noho i ka lai,
 Waiakeakua kau i ka iu,
 Ia wai kaulana a ka malihini,
 Malihini kuu ike ana i ka loa,
 20 Na mile pau ole i ka heluia,
 A lalo makou a o Manoa,
 Ikeia na koa ki pololei,
 Ilaila makou ike iho ai,
 Ka uwahi noe o ka pu raifela,
 25 Uina e ka leo pukuniahia,
 Na hora helu o ke ahiahi,
 E hai mai ana i ka mea hou,
 Ua ahu aku la, pala ka maia,
 O ke kau mai a Ualakaa,
 30 Hooipo ana me Mauna Kamala,
 Malama i ke aloha i ka aina,
 O ka home mai na kupuna mai,
 E ola makou a pau loa,
 A puka i ke ao malamalama;
 35 Hainaia mai ana ka puana,
 Wilikoki hopo ole i ka enem⁶⁹

E like me kekahi hapa nui o nā mele lāhui i pa'i 'ia ma ka *Buke*, he mele kēia nāna e
 mo'olelo mai ana i ka wā i noho kuahiwi ai nā hoa aloha 'āina ma hope o ka hō'auhe'e 'ia aku
 ma lalo o Lē'ahi. A e like ho'i me nā mele he nui wale o nei *Buke*, puana 'ia maila ua mo'olelo
 nei ma o nā aka a me nā hua'ōlelo i laha loa ma nā mele ho'oipoipo. 'O ka mea na'e e kūkahi ai
 kēia mele a J.W. Kamali, 'o ia ho'i ka haku pū 'ia 'ana o nā 'ano leo, nā 'ano aka, a me nā 'ano

⁶⁹ J.W. Kamali, "Hele Malihini ia Manoa," *Buke Mele Lāhui*, 23-25.

mana‘o nui like ‘ole i pili i ke aloha, ka ‘āina, ka lāhui, a me ke kaua nō ho‘i. A lilo nei mele i lei ‘ānoni, i paukū ‘ia me ua mau mana‘o kiko‘ī nei.

Ho‘omaka ‘ia nei mele me kekahi paukū e hone mai ai ka leo nahenahe o ke aloha; mai ka lālani mua a i ka lālani 18, he nui hewahewa nā hua ‘olu a ka huapala. I "luna" (1)⁷⁰ nā aloha ‘āina, i kahi ‘olu, i pale ‘ia paha e ka lau lā‘au. Ma laila nō e "luana" (2) a e "walea" (3) ai lākou, me he mea lā he wā nanea ia a nā huapala e pili pū ai me ke aloha. ‘Ike ‘ia kēia mau hua‘ōlelo ‘ekolu ma nā mele ho‘oipoipo he nui wale. Ma kā John Kameaaloha Almeida mele ‘o "Maile Swing," ho‘opuka ‘ia ka huina nui, kekahi ma hope pono o kekahi, penei: "Nanea e walea / E luana kāua i laila."⁷¹ Hiki ke ‘ike ‘ia ka pili pono o kēia mau hua ‘ōlelo i ka hana a ke aloha.

Ma ia uka nō, lohe ‘ia ka "hone" ‘ana mai a ka Ua Kuahine, a mele mai ‘o Kamali: "Me he la no a e i mai ana, / Imiia e ka pono o ka aina" (4-5). He ‘ōlelo ma‘amau ka hua ‘ōlelo "hone" no ka wehewehe ‘ana i ka leo o ka ipo, a ‘ike ‘ia nō ho‘i i nā mele nāna e kāhili i nā palena e kū‘oko‘a ai ke aloha i ka ‘āina a me ke aloha i ka ipo. ‘O "Kaulana ka Inoa ‘o Kaua‘i" kekahi o ua mau mele nei, e mele ‘ia penei: "I aloha ‘ia nō ‘o Waimea / Me ke one kani mai a‘o Nōhili / Pū‘ili kō aloha ma ku‘u poli / Hone kō leo me he ipo ala."⁷² ‘O ia mea like nō kai ‘ike ‘ia no ka ‘ōlelo "Me he lā nō a e ‘ī mai ana" — hāpai ‘ia maila ua leo like nō ma nā mele ‘o "Pua

⁷⁰ Ma nei māhele o ke kālani mele, e hō‘ike ‘ia ana ka lālani mele e kuhi ‘ia nei ma loko o nā kahaapo, i ma‘alahi ai ka ‘awihī a ka maka, a loa‘a kahi ‘ōlelo a ka haku mele.

⁷¹ John Kameaaloha Almeida, "Maile Swing," *Vintage Hawaiian Treasures, vol. 2: Hula, Hawaiian Style*, Cord International HOC18000, 1997, CD.

⁷² Kilauano, "Kaulana Kaua‘i," mai loko mai o *Puke Mele: A Book of Hawaiian Songs*, 50-51, 105.

Tuberose," "Noho Paipai," a me "Makee 'Ailana."⁷³ Ma ka mea wale nō i "'ī" mai ai, ma laila e 'ike 'ia ai ka mea e 'oko'a ai kā Kamali mele lāhui. Penei nā mele ho'oiipoipo i helu 'ia a'e nei:

Me he ala nō e 'ī mai ana ia'u
He welina pau 'ole me ia pua

Me he ala nō e 'ī mai ana
'Auhea ku'u lei roselani?

Ka leo o ka wai ka'u aloha
I ka 'ī mai ē anu kāua

A no ua 'o Kamali, 'o ka 'imi 'ana i ka pono o ka 'āina kai ho'olale 'ia maila e ka leo hone o ka Ua Kuahine.

Ma ka lālani 'eiwa o kēia mele aloha lāhui, puka mai kekahi aka hou aku i hele a laha — 'a'ole wale nō ma nā mele ho'oiipoipo, akā ma kēia mau mele lāhui kekahi. 'O ia ho'i ka pupue 'ana o nā hoa a me ke 'alo 'ia 'ana o ke anu a me ke ko'eko'e. Wehewehe mua 'ia ka puka 'ana o kēia 'ōlelo kūmau ma ke mele 'o "Ka Manu," no ka 'alo pū 'ana o nā ipo 'elua i ke 'ino a nā mākua i ho'īli aku ai ma luna o lāua. Eia hou nō ua aka like nei e puka mai ana ma kēia mele lāhui, penei: "E pupue na hoa la i ke anu" (9), a ua mōakāka ke anu pālua a lākou e 'alo pū ana: 'o ka hu'ihu'i o ka pō e noho ai ma uka, a me ke anu o loko, ke ho'opio 'ia ke kaua ho'iho'i ea. He nui nō ho'i nā mele 'ē a'e o kēia *Buke Mele Lāhui* e puana like mai ana i ia mana'o ho'okahi, ma o ka "'alo" 'ana i ke kai, ke anu, ke ko'eko'e, ka 'ehuehu, a me ka pōkā (35 mele), ka 'ike pū 'ana i ka "'īnea" (9 mele), a me ka lilo 'ana o ka 'enemi i "mea 'ole" (10 mele).

Ua lawa paha kēia mau aka a me nā hua'ōlelo, i 'ike ai kākou i ka mele 'ana i ke aloha i ka 'āina a me ke kūpa'a 'ana o ka lāhui ma o ka 'ōlelo i ma'a i ka ipo a me ka huapala. Eia na'e,

⁷³ Kimo Kamana, "Pua Tuberose," 230; "Noho Paipai," 204; James 'Īī, "Makee 'Ailana," 165. Mai loko mai kēia mau mele o *He Mele Aloha*.

‘a’ole nō i pau kā Kamali hana no’eau ma laila. Pani ‘ia ka māhele mua o kēia paukū mua o ka ho’oipoipo me kēia mau lālani mele: "O ke kani a ka pupukanioe, / Hoolale mai ana la ua ao, / Ua ao kakou a e na hoa, / Eia o Hoku Loa la iluna" (11-14). ‘O ke aka ikaika o kēia māhele, ‘o ia ho’i ka ho’āo pū ‘ana o nā hoa aloha ‘āina, ma ke ‘ano like loa paha i ho’āo ai ka wahine a me ke kāne o ka wā i hala. A ao a’e nō, sila ‘ia a pa’a ka pilina o lāua huapala, o lākou aloha ‘āina nō ho’i. Eia hou, loa’a kona hoa ma ke mele ‘o "Ku’u Ipo Pua Rose," i mele mai ai ‘o John Kameaaloha Almeida, penei: "Aloha e ka leo o ka moa / E kāhea mai ē ua ao / Puana ka inoa o ku’u lei / Lei aloha o ke kakahiaka."⁷⁴ Ho’opa’a ‘ia kēia mana’o a pa’a pono i ke kuhi ‘ana o ke mele iā Hōkū Loa, (14) ‘o ia ho’i ‘o Venuse, e kau mai ana i ke kakahiaka, ma ke ‘ano paha he hō’ailona no ko nā aloha ‘āina mau ‘ana aku, a ao ko lākou pō.

Pani ‘ia ka paukū mua me ka hea ‘ana i kekahi mau inoa ‘āina, ‘o ia ho’i ‘o Wa’ahila, Pali Luahine, a me Waiakeakua, i "la’i" ai ho’i ka nohona i "ka ‘iu" o luna, a i ‘ike le’a ‘ia ka nani o ka ‘āina. I ka puka ‘ana mai nō na’e o ka hua ‘ōlelo "malihini" (18, 19), lilo i mea ‘ē loa ka nānā ‘ana o ke kupa i kona ‘āina, a "Hele Malihini" aku nō ‘o ia i kahi i luana aku nei.

‘Oiai he la’i ka nohona "i ka luna o Manoa," ‘a’ole nō pēlā nā mea i ‘ike ‘ia, ke no’ono’o aku ‘o Kamali a me nā hoa ona i ko lākou hana "a lalo... o Manoa" (21). Ma laila nō ho’i i ‘ike ‘ia ai "na koa ki pololei" (22) a me "ka uwahi noe o ka pu raifela" (24); lohe ‘ia ka "uina" o "ka leo pukuniahī" (25), a me ka "mea hou," ‘o ia ho’i, ua "pala ka maia" (27-28). A, ‘oiai ‘ike ‘ia ma uka ka holo ‘ana o ka manawa ma o ke ao ‘ana o ka pō a me ke kau ‘ana mai o Hōkū Loa, ma kai iki — ma ke kaona ho’i — ‘o ka helu ka haku, nāna e hō’ike mai ana i ka nui o nā mile (20) a me nā hola (26) i ‘alo ‘ia. Ma kekahi ‘ano, he hō’ike kēia i nā aka ‘ēko’a o nā mele i haku ‘ia ma kēlā wā, ‘o ia ho’i ka nahele me ke kaona. Ma kekahi ‘ano na’e, na kēia paukū e ho’ākāka

⁷⁴ John Kameaaloha Almeida, "Ku’u Ipo Pua Rose," *John Kameaaloha Almeida*, Hana Ola Records HOCD 49000, 2003, LP.

mai i ka 'eha o ka haku mele i kona ho'oka'awale 'ia mai ia 'āina aku, a he 'eha ia i 'ano like me ke aloha i na'au'auā ai ke Kanaka i ka ha'alele 'ia e ka ipo. Hele a malihini kona 'ike 'ana aku i kāna mea aloha, 'a'ole no ka loloa o kahi wā ka'awale, akā no ka noho 'ia o ua 'āina nei e nā koa, ka pū raifela, ka leo pūkuniahi, a me ka mai'a i pala.

I loko nō o ka nui o ka 'eha a kēia mau hua'ōlelo e halihali mai ai, 'a'ole nō i lilo aku ka leo o kēia mele i leo kūamuamu a nemanema paha. Loa'a nō nā mele kūamuamu ma nei *Buke*, 'a'ole na'e ia 'o ka pahuhopu a me ka leo i 'olu'olu i ka pepeiao o J.W. Kamali. No laila, kaupalena 'ia kēia paukū nāna e 'ano uwē helu mai i nā pōpilikia i ili ma luna o ka 'āina, ma o nā hua 'ōlelo mua ("malihini," 19) a me ka hope ("pala ka maia," 28). Eia ho'i, i loko o ua mau lālani 'umi nei o ka minamina me ka uwē, loli ke 'ano o nā aka, akā 'a'ole nō i loli ke 'ano o ka 'ōlelo no ua mau aka nei. Ke pau nēia paukū o ka 'ike malihini 'ana iā Mānoa, pili koke aku nō ke mele i ka "hooipo" (30) a me ke "aloha i ka aina" (31). 'O ka hopena, he mele aloha nō, i pili koke kona 'ano i ko ke mele ho'oipoipo, me kahi paukū o loko nāna e ho'omana'o hou mai iā kākou po'e ho'olohe i ka pō'aiapili kaua i 'upu a'e ai nei aloha nui. 'O ke aloha nō ia o ke Kanaka no kona 'āina, me ka uwē 'ana ho'i no ka na'i 'ia 'ana o ka pono o ua 'āina nei; akā, 'o ke aloha nō ho'i ia o ke Kanaka no kona lāhui, nā hoa ona i ao pū ai ka pō (12-13). No laila, ma o ua paukū nei e hilopa'a ai ke mele i ka pilina o ka 'āina, ke Kanaka, a me kona Lāhui, me he mea lā he mau ipo lākou 'ekolu e 'alo pū ana i ka 'īnea.

Ho'oikaika hou 'ia kēia leo aloha i ka paukū hope o nei mele (29-34), kahi i puka akāka maila ka hua'ōlelo "hooipo" (30). No ka ho'omau 'ana nō na'e i ke 'ano o ka ho'oipo 'ana i mele 'ia e Kamali, 'a'ole ka pilina i kuhi 'ia 'o ke kāunu pū 'ana o nā kino kanaka. 'O kēia ho'oipoipo, he hana e pili pū ai 'o 'Ualaka'a — he kualono i uka o Mānoa — me Mauna Kāmala — ka hale ma Kapālama i kūkulu 'ia no Ke'elikōlani (29-30). A 'o kēia "hooipo" 'ana o

nā Mauna, mali‘a paha, ‘o ka hū ‘ana a‘e ia o ka ‘i‘ini o kekahi i kekahi ma muli o ka noho ‘ana o nā koa aloha ‘āina i ka luhi a me ke ko‘eko‘e o ka ho‘ouka kaua a me ka ‘imina i ke ola.

Ua ho‘omaka kēia Kaua Kūloko ma Lae‘ahi, akā na‘e, ua hui koke nā koa o Hawai‘i me ka ‘enemi Aupuni, a ‘o ka ‘auhe‘e akula nō ia o kekahi hapa o ua po‘e aloha ‘āina nei, no uka o Pālolo. Ho‘āla hou ‘ia ke kaua ma Pālolo, a hā‘awi pio he 36 kānaka ma laila, "i pakele ai ko lakou mau ola." 'O ke koena ho‘i, ho‘omau aku nō a hiki i Mānoa, kahi i ho‘ouka hou ai me nā koa Aupuni, a "hookuemi hope ia na koa Aupuni no elua manawa." Ma hope mai na‘e, "kupilikii loa... ko lakou kulana," a pio a‘ela kekahi i ka ‘enemi, "pinana" nō ho‘i kekahi i ka pali a hiki i ‘Ualaka‘a. Penei i ha‘i ‘ia ai ka mo‘olelo ma ka nūpepa *Ka Makaainana*:

O kekahi poe ua hele loa no ia po a hala ma keia aoao, ma uka o Ualakaa, aia hoi na koa o ke Aupuni ke kiai la ma ia wahi, aka nae, ua ike ole na kiai a hala wale no lakou ma keia aoao o Pauoa. Ua hookuemi hope ia aku lakou mamuli o ko lakou ike ana mai i na koa ma ia wahi i ka Poaha ae, a ua pee no lakou iloko o ka nahelehele a poeleele hoomaka hou e nee. Iloko o keia aluka e hele nei no ka imi ana e hoopakele i ke ola, o Wilikoki pu kekahi malalo o ua pailata ana a kekahi no o lakou.⁷⁵

Mai Pauoa lākou, a hiki aku i Nu‘uanu, ‘imi i ola ma uka o Waolani, mai Nu‘uanu aku a i uka o Kalihi, a mai laila aku a hiki i Kahakaaulana, kahi i lawe pio ‘ia ai nā koa ‘elua i koe.⁷⁶ No laila, ‘o ka noho pōkole ‘ana ma ‘Ualaka‘a, ‘o ia paha ka wā hope loa i ‘ano maha ai nā koa, i ‘ike ‘ole ‘ia ai lākou e nā ‘enemi, a i pe‘e nāhelehele ‘ole ai lākou no ka nui o nā koa Aupuni i loa‘a. A i ia wahi nō, i kahi i ka‘a ai ka ‘uala a hiki i kahi i lawe pio ‘ia ai ‘o ia, ho‘iho‘i ‘ia a‘ela, a pili hou aku me ka mole ona,⁷⁷ ma laila i ‘upu a‘e ai ke aloha no Mauna Kāmala, a kāunu pū lāua i ke aloha i ka ‘āina.

⁷⁵ "Onene Kaua Kuloko," *Ka Makaainana*, 18 Malaki 1895, 6.

⁷⁶ Ibid.

⁷⁷ Elspeth P. Sterling a me Catherine C. Summers, *Sites of O‘ahu* (Honolulu: Bishop Museum Press, 1978), 284.

‘O ua ‘o Mauna Kāmala, he hale nō ia i kūkulu ‘ia i ka makahiki 1878, i kahi nona ka inoa like, i waiho a‘ela i kahi e loa‘a ai ‘o Pua Lane i kēia au. No Ruth Ke‘elikōlani ia hale, a ma laila kahi i noho ai ‘o ia a hiki i kona hala ‘ana aku i ka makahiki 1883. Ho‘ili ‘ia akula iā Bernice Pauahi Bishop, a i ko iala hala ‘ana i ka makahiki 1889, lilo akula i māhele no kona waiwai ho‘oilina maiā Ke‘elikōlani mai. A laila, i ka wā i ne‘e mai ai ‘o Joseph Kaho‘oluhi Nāwahī mai Hilo mai, ma laila nō ‘o ia i noho iho ai, mai ka makahiki 1892 paha a i kona hala ‘ana aku i ka makahiki 1896. ‘O Nāwahī ho‘i, he ‘elele ‘o ia no ka ‘Aha ‘Ōlelo, he loio, a he mea kākau nūpepa kekahi. I ka wā i haunaele ai ka po‘e aloha ‘āina, ‘o ia nō kekahi o nā Kānaka i kūpa‘a ma ka ‘ao‘ao o ke Aupuni Mō‘ī a alaka‘i ho‘i i ke kū‘ē ‘ana aku o ka lāhui Kanaka Maoli.⁷⁸ Ma muli o kēia kūlana ona, ua ho‘ohuoi ‘ia a‘ela kona ‘ōhumu a ho‘āla kipi i ka mahina ‘o Kēkēmapa, makahiki 1894, he mahina ho‘i ma mua o ka ho‘ouka Kaua Kūloko. Wahi a ka nūpepa *Daily Bulletin*, iā Nāwahī ma kahi ‘ē, ua komo wale ‘o Lūkanela Holi a me Kāpena Rosehill i loko o kona hale ma Mauna Kāmala, no ka ‘imi ‘ana i waihona pū a pōkā paha. I loko nō o ka loa‘a ‘ole ‘ana o kahi mea kaua ma ia hale, loa‘a maila he palapala ho‘opī‘i, a hopu ‘ia nō ‘o Nāwahī no ka ‘ōhumu kipi.⁷⁹ Wahi a ka nūpepa *Makaainana*, ma ke ala i hopu ‘ia ai ‘o Nāwahī, no ka mea, "I kona lohe ana no ko J.E. Buki hopuia, ua iho koke aku oia no kai o ka Halewai me ka manao e bela a bona aku paha iaia, aole nae i aea mai."⁸⁰

⁷⁸ Ma hope o ko lāua ‘o Bush hopu ‘ia a ho‘opa‘ahao ‘ia ho‘i, kākau pinepine ‘ia ma kā Buki nūpepa *Ka Leo o ka Labui* no lāua, nā "alakai" o ka lāhui Hawai‘i. (10 Kēkēmapa 1894 - 4 Ianuali 1895)

⁷⁹ Ralph Thomas Kam, "Remembering the Royal Residences of Kapālama: The Homes of Princess Ruth Ke‘elikōlani and Queen Lili‘uokalani," *The Hawaiian Journal of History* 47 (2013), 150.

⁸⁰ "Poe Kipi a Ohumu: Na Hana Komo Kauhale a na Makai no ka Imi Lako Kaua," *Ka Makaainana*, 10 Kēkēmapa 1894, 5.

I nā pule ma hope mai, ho'opa'ahao 'ia 'o Nāwahī, me nā mea aloha 'āina 'ē a'e i ho'ohuoi 'ia he ho'āla haunaele,⁸¹ a 'oiai ua ho'oku'u koke 'ia 'o Keleme a me Osema (he mau Pelekāne) "malalo o ka Bela ia ana,"⁸² 'a'ole pēlā nā Kānaka o ia hui. Ho'opa'a 'ia nō 'o Nāwahī a me Buki, me ka 'ōlelo e ho'opane'e 'ia aku ana ka ho'okolokolo a i ka wā i mākaukau ai ka 'ao'ao Aupuni; he pule ka ho'opane'e mua, a laila he lā hou aku, a ho'omaka 'ia nō i ka lā 18 o Kēkēmapa 1894. Hui nō ka 'Aha a hiki i ka lā 24 o Kēkēmapa 1894, a kūkala 'ia e ka Luna Kānāwai, 'o ia nō ka lā hope loa o ka ho'okolokolo, a e ho'oku'u 'ia ka po'e i ho'opī'i 'ia. No laila, kāhāhā wale ka po'e aloha 'āina i ka lohe 'ana ē, 'o Widi wale nō kai ho'oku'u 'ia, a 'o Buki, Nāwahī, a me Kiriki, "e waiho ia lakou no ke kau Jiure o Feberuari '95."⁸³

I ka hopena o kēia wā ho'okolokolo a ho'ouai ho'okolohe, ho'oku'u 'ia nā koa hope 'elua i koe, 'o Buki a me Nāwahī, i ka mahina 'o Malaki, me ka uku ho'i i ka bela he \$10,000, ma hope o ka noho pa'ahao 'ana no nā mahina he 'ekolu.⁸⁴ I ia mau mahina, a i ka wā nō ho'i i ho'ouka 'ia ai ke Kaua Kūloko i ho'āhewa 'ia ai kēia mau alaka'i o ka lāhui, 'a'ole 'o Nāwahī ma kona hale, ma Mauna Kāmala, 'a'ole nō ho'i e noho ana a ho'omalua ana i kona 'ohana pono'i. I ka lā mua i hui ai ka 'Aha no ka ho'opa'a 'ana i ka ho'okolokolo, pane a'ela 'o Nāwahī i mua o ka Loio Kuhina, penei:

... e hoomaka ia ai ko'u hihia i keia wa, oiai, ua makaukau au i na la apau, a he mea make hewa ka hoopanee ana hou ana aku, oiai he ohana kou [pn], aole mea nana e

⁸¹ "Ua Paa i ka Hopuia," *Ka Leo o ka Lahui*, 10 Kēkēmapa 1894, 2; "Poe Kipi a Ohumu;" "Na Poe Kipi a Ohumu," *Ka Makaainana*, 17 Kēkēmapa 1894, 1. Helu 'ia 'o Buki, Nāwahī, Kiriki (Mr. Crick), Keleme, Osema, a me Widi (Fred Weed) no ke kū 'ana i mua o ka 'Aha 'Āpana i ka lā 10 o Kēkēmapa; nui hou aku i kēlā me kēia pule i ka'a hope mai.

⁸² "Ua Paa i ka Hopuia."

⁸³ "O ka La Hope Keia," *Ka Leo o ka Lahui*, 24 Kēkēmapa 1894, 2.

⁸⁴ "Kela a me keia mea," *Ka Nupepa Kuokoa*, 9 Malaki 1895, 4.

malama ia lakou, a aole nohoi o'u makemake e noho loihi i keia wahi, a oia hoi, aole e hiki i ke aupuni ke malama i ko'u ohana, a pilikia pu nohoi ka'u hana pono.

A eia no hoi kekahi, o ko'u hihihia i hoopii ia ai no ekolu malama, aka, i keia wa, ua hoololi ia ae nei no eono malama, a oia ka'u e haohao nei.⁸⁵

Ma o kā Nāwahī mau 'ōlelo na'auao, 'ike 'ia e kākou ka ho'olaulā 'ia 'ana o ka pilikia a me ka 'īnea i waena o ka lāhui aloha 'āina, e like nō ho'i me ka hana ma'amau a ka ho'okolonaio.

Wehewehe 'ia kekahi māhele o ia pilikia e *Ka Leo o ka Lahui*, penei:

O keia ka wa i nalo koke aku ai o na poe i hoopii ia mai na maka aku o ka lehulehu e kaulona aku ana maluna o lakou me na hehehena i hoopii pu ia iho e ke aloha kukonukonu iloko o na makaha wai o ke aloha aina oiaio.⁸⁶

Ma muli ho'i o ia ho'onalo 'ia 'ana aku, nele maila ka po'e aloha 'āina i ka mea kākau nūpepa, a me ka puka 'ana o nā nūpepa nāna e lawelawe i ka nūhou i ka lāhui.⁸⁷ 'O kēia paha ke kūlana ākea o ke aloha 'āina, i 'ane like me ka mahalo 'ia 'ana o ka ipo mai kahi mamao mai, i wehewehe 'ia ma ka māhele aku nei o kēia mokuna. Ha'o 'ia nā alaka'i o ka lāhui a me ko lāua ho'oikaika 'ana i ke aloha 'āina ma o ka ho'āla make'e lāhui a me ka ho'opuka nūpepa. E like na'e me kā Nāwahī i ho'ākāka maila ma ka 'ōlelo i kau 'ia ma luna a'e, he kūlana pilikino a pili'ohana nō ho'i ko ke aloha 'āina a me kēia ho'onalo 'ana i kona po'e koa. A no laila, ke ho'opa'ahao 'ia a ho'oka'awale 'ia nā koa aloha 'āina mai ko lākou mau 'ohana aku, a mai ko lākou mau home aku, hīkākā nō ho'i ka 'īnea a me ka nele me he 'inalua lā e pupū ai nā 'ohana a me nā mea aloha a ua mau Kānaka 'onipa'a nei.

⁸⁵ "Ua Hoopanee ia ka Hihia," *Ka Leo o ka Lahui*, 10 Kēkēmapa 1895, 2.

⁸⁶ "Ulumahie ka Halewai: Oia mau no ke Ohohia ia o na Alakai o ka Lahui," *Ka Leo o ka Lahui*, 17 Kēkēmapa 1894, 2.

⁸⁷ Ma lalo o ke po'omana'o "E Hoouna Mai," hō'ike maila 'o Maile Bush i ke ka'a 'ana ma lalo ona nā leta, nā bila kiko'o, a me nā mea a pau i pili i ka nūpepa a kāna kāne, nāna e mālama a ho'olaha aku (*Ka Leo o ka Lahui*, 13 Kēkēmapa 1894, 2). 'Ike 'ia auane'i ho'i ka ho'ōki 'ana i ke pa'i nūpepa i nā mahina ma hope iki mai o ke Kaua Kūloko, a i ka wā ho'i i ho'opa'ahao 'ia ai 'o Bush a me Edmund Norrie (ka Luna Ho'oponopono o ka *Hawai'i Progress Holomua* — ke ko'olua namu haole o ka *Hawai'i Holomua* — a me ka 'ona o ka *Independent*), puka 'ole mai nō kā lāua mau nūpepa. (Helen Geracimos Chapin, *Shaping History: The Role of Newspapers in Hawai'i* (Honolulu: University of Hawai'i Press, 1996), 101-103.

Ke akāka mai nei paha ē, i ka wā i mele 'ia ai kā J.W. Kamali kānaenae aloha, a puka mai nā lālani: "O ke kau mai a Ualakaa / Hooipo ana me Mauna Kamala," noho 'ole 'ia ua hale lā e kona Kanaka. Aia paha i laila ka wahine a me ka 'ohana a Nāwahī i minamina ai i kona kū 'ana i mua o ka Loio Kuhina, akā ke noho nei nō i ka 'īnea a me ke ko'eko'e. A no laila, ke hea 'ia ka inoa 'o Mauna Kāmala, he ipo na 'Ualaka'a, ho'āhuwale 'ia kona nele, a ho'olale 'ia paha kekahi 'āina noho 'īnea hou aku (me ka ho'opuka 'ole 'ia o kona inoa), 'o ia 'o Kāwā, kahi i noho pa'ahao ai 'o Nāwahī mā. Ke pili maila kēia mau 'āina 'ekolu i ka ho'oipo, pili pū nō ho'i nā kupa o laila: nā koa e 'alo ana i ka 'ehu pōkā i uka o 'Ualaka'a, ka 'ohana e ho'omanawanui ana i ka nele i ke kāne 'ole ma kai o Mauna Kāmala, a me nā Kānaka i ho'oka'awale 'ia i ka Halewai. Me he lā, e nele ana lākou a pau i ka 'ole o ka home kūpono; 'o ka 'āina a me ke aloha i ka 'āina na'e, 'o ia ana "ka home mai na kupuna mai," (32) kahi e loa'a ai ke ola ia "makou a pau loa, / A puka i ke ao malamalama." (33-34)⁸⁸ Ma o ka 'alo pū 'ana i ka 'īnea, a me ka pupue pū 'ana i ke anu, na ka pilina ho'oipo e ho'ōla hou i nā pilina i moku, a e ho'oikaika hou nō ho'i i ua mau pilina nei, ke ho'oka'awale 'ia e nā mana nui o ke ao.

Ma o kēia mele lāhui, a me kona ho'opiha 'ia 'ana i nā 'ōlelo a me nā aka ma'a mau i nā mele ho'oipo o nei wā, hiki ke maopopo iā kākou kēia 'ano o ka ho'oipoipo, 'o ia ho'i he mea ia e ho'āla a ho'oulu i ke aloha, ka 'i'ini, a me ka pilina o ke Kanaka Maoli me kona 'āina, a me kona Lāhui kekahi. 'A'ole kēia he mana'o hou; he kahua nō ho'i ia no ka Lāhui Kanaka Maoli. Akā na'e, 'o ka pili 'ana o kēia mau koko'okolu ma ke 'ano he mau ipo, he pilina kū'oko'a nō, a he mea hou paha o ka no'ono'o pono 'ana o kākou kama o ka huliau.

'O nā pō'aiapili ma'amau e kama'ilio 'ia ai ka pilina o ka 'āina me nā Kānaka — 'o ia ho'i, he makua a he keiki; he kaikua'ana a he kaikaina; he ali'i a he kauā — he mau mea

⁸⁸ "Hele Malihini."

ma'amau nō. 'O ke kahua ia o ko kākou nohona, ko kākou kuana'ike, a me ko kākou kūlana he Kanaka Maoli a he kupa no kēia 'āina nei. No laila, e like nō ho'i me ka no'ono'o 'ole 'ana o ka i'a no ke kai āna e holo ana,⁸⁹ lilo nō kēia 'ano pilina i mea i no'ono'o 'ole 'ia. 'O ka ho'okō wale 'ana aku nō. Eia na'e, ke 'upu a'e ke aloha no ka 'āina ma ke 'ano like e 'upu a'e ai ka 'i'ini i ka uhu e mā'alo ana i ka maka, ke ake 'ana nō ho'i e inu i ka Waiko'olihilihi, he mea 'oko'a nō.

Ma o ka 'ōlelo Hawai'i paha e 'ike le'a 'ia ai kēia loli 'ana o ka pilina, a me ke kuleana a i 'ole ka lawena paha o ka ipo, i mea e kō ai kona makemake. Aia nō kēia 'ike i ke kino nono'a o kēia mau hua'ōlelo i kapa 'ia ai ka 'āina, ke pili mai nō me ke Kanaka. 'O ua mau inoa lā i waiho a'ela i luna, 'o ia ho'i, ka "makuahine," ke "kaikua'ana," a me ke "ali'i," he mau kino'ō lākou a pau loa no ke kanaka. No laila, ma kekahi 'ano, 'a'ohe koho o ke kanaka i ke komo a komo 'ole paha i ia pilina;⁹⁰ a ma kekahi 'ano ho'i, na kona makua, kaikua'ana, a ali'i paha e mālama aku iā ia, a e ho'opale aku nō. 'O ka ipo na'e, he kino'ā ia, a pēlā pū ke aikāne, ke kāne/wahine, a me ka huapala. 'Ike 'ia: ua koho 'ia e nā ipo 'elua ka ho'okō 'ana i ka makemake a me ka pili pū 'ana;⁹¹ eia ho'i, na kēlā me kēia e mālama, ho'oulu, kūpale, a aloha i kekahi. A, inā e komo ana ho'i ka Lāhui, he koko'okolu no ke Kanaka a me ka 'āina, ua like nō ke kūlana. 'O ka 'oia'i'o nō paha, 'a'ole i ho'oka'awale 'ia kēia mau huina 'ekolu, akā nō na'e, 'ike pono kākou i ke komo pū 'ana o ke Kanaka a me ka 'Āina 'ōiwi i loko o ia mea he Lāhui 'Ōiwi.

⁸⁹ Risseeuw, "The fish don't talk about the water."

⁹⁰ William Wilson, "The o/a Distinction in Hawaiian Possessives," *Oceanic Linguistics* 15 helu 1-2 (Ho'oilō 1976), 42-3.

⁹¹ Ibid., 44.

No kākou, ka po'e aloha 'āina e 'imi ana i ka pono sivila a me ke Ea o kākou, he ha'awina waiwai kēia. Mea mai 'o Nelson, "Indigenous eco-erotics are maintained and strengthened through pansexual stories, clan and family identification, and a *trans-human concept of nationhood*."⁹² Eia na'e, he 'oia'i'o nō ho'i kēia 'ōlelo ke kuapo 'ia nā māhele ona, 'o ia ho'i: ho'ōla 'ia ka ho'omaopopo i ka lāhui "trans-human" e ka ho'omaopopo 'ana a me ka ho'okō 'ana i kēia 'ano ho'oipoipo o nā kupa kanaka'ole, a me nā kupa kanaka ho'i. I loko nō o ko kākou kūpa'a 'ana i ka 'ōlelo he kupuna a he kaikua'ana ka 'āina no kākou, hiki ke mau aku ka hana 'ana me he mea lā he *wahi* wale nō ka 'āina e ho'okino ai kākou i kona mau makemake a mana'olana. 'O ia paha ke 'ano o ka pila hou e hāpai 'ia nei no ka "pono" o Mauna Kea, 'o ia ho'i ka SB3090 SD2. Ma ka laulā, wehewehe 'ia penei:

Establishes the Mauna Kea Management Authority. Limits the number of telescopes that may be authorized on Mauna Kea. Authorizes the renegotiation of leases, subleases, easements, permits, and licenses pertaining to Mauna Kea. Requires that revenue derived from activities on Mauna Kea be shared with the Office of Hawaiian Affairs. Excludes Mauna Kea lands from the definition of "public lands". Provides for free access to Mauna Kea for traditional cultural purposes. Establishes police powers and provides for enforcement of laws on land under the jurisdiction of the Mauna Kea Management Authority. Appropriates funds. Effective 12/31/2033. (SD2)⁹³

'Ike 'ia, 'a'ole paha kai 'imi 'ia e nei pila 'o ka pono o Mauna Kea; 'o ka pono ia o nā kākou a me kā lākou hana e lawelawe ai i luna o ua kuahiwi kamaha'o lā. Inā kākou e ho'oipoipo ai me ua Mauna lā, inā he lālā maoli nō 'o ia no ka Lāhui nei o kākou, he aha auane'i ka hopena? I pane paha, e nānā kāua i ke kū ko'okolu 'ana o ka 'āina no nā huapala Kanaka e ho'oipoipo pū ana.

⁹² "Getting Dirty," 232. Na'u i kālele aku.

⁹³ Hawai'i State Legislature. "SB3090 SD2," Ioua 23 Malaki 2018, https://www.capitol.hawaii.gov/measure_indiv.aspx?billtype=SB&billnumber=3090.

I kolu i ke 'ala lipoa — E kū ka 'āina i kōko'okolu no nā pilina kanaka

Ke lilo ka 'āina, a me kona mau kupa kanaka'ole, i hō'ailona no ka ipo kanaka, a i mea aloha e kāunu pū aku me ua kanaka nei, 'ike le'a 'ia ka pili pū 'ana o kēia mau hui i mana'o 'ia e ha'i he ka'awale maoli nō. Ma nā māhele mua o kēia mokuna, ua akāka maila ka pili pono 'ana o ke Kanaka me ka 'Āina a me kona Lāhui pono'ī, ma ke 'ano he mau ipo nō e hanu like ana, e hia'ai like ana kekahi i kekahi, a e 'alo pū ana i ke anu a me ke ko'eko'e. Akā, pehea ke kūlana pono'ī o ua 'āina nei? Ke hui ipo 'o ia me ke Kanaka, a ke alu like lāua he mau lālā no ka Lāhui o Hawai'i nei, he mea nui ka ho'omaopopo pono 'ana i ke kūlana a me ke kuleana o kēlā me kēia, i 'ole kākou e ho'opili a hana kope wale aku ai i nā 'ōnaehana kālai'āina a me nā pilina ho'olalau i ho'okumu 'ia e ka ho'okolonaio, i mea e pau ai ko kākou 'āina a me ko kākou Lāhui iā lākou. Ma o ua hana kope 'ana lā e loa'a ai nā kulekele kuhihewa, e like me ka pila SB3090 i kuhi 'ia iho nei, a me ke kapa 'ia 'ana o nā hui like 'ole ma ka inoa like he "stakeholder" no Maunakea.⁹⁴ Ho'okahi wale nō la'ana kēia o ka unonoke 'ana o ke aupuni 'āluu i ka hulikua a me ka ho'olilo 'ana i ke kuleana 'ōiwi o ka po'e Kānaka Maoli no ko kākou 'āina kulāiwi. Pēlā e lilo ai ka 'āina i mea e hiki ke kālepa wale 'ia a i wahi pānoanoa e ho'okō ai nā hui kālepa i kā lākou mau papahana. A lilo nō ho'i nā Kānaka Maoli nāna ka 'āina e kia'i, i hui kālepa, i kūlike me nā hui 'ē a'e o ka moku'āina a me nā 'oihana uku, me he mea lā ua like kona mana a me kona kuleana me ko nā hui 'ē a'e a pau loa.

Kāko'o a ho'omau kēia mo'omo'olelo i nā pōhaku paepae e lilo mau ai ka hana ho'okolonaio i hale pa'a.⁹⁵ A ma muli o ka pa'a 'ana o ua hale nei a puni kākou, kāko'o a

⁹⁴ Helu 'ia e Robert Lindsey, Jr. penei: "the Governor, the Mauna Kea 'Ohana, University of Hawai'i, OHA, DLNR, Office of Mauna Kea Management, and TMT." ("OHA seeks to include Mauna Kea 'Ohana leadership in discussions," News, *Office of Hawaiian Affairs*, Ioua 25 Malaki 2018: <https://www.oha.org/news/oha-seeks-to-include-mauna-kea-ohana-leadership-in-discussions/>).

⁹⁵ Wolfe, "Settler colonialism," 390.

ho'omau 'ia nō kona mo'omo'olelo, i lilo ia 'o ia ke kuana'ike e kū ana i ka moku, ke "kai" ho'i a kākou i'a e no'ono'o 'ole ai. Inā pēlā, ma o ka 'ike le'a 'ana, a me ke kuapo wale 'ana nō i ke kai, pēlā e pau ai ko kākou noho ikiiki 'ana ma lalo o ke aupuni o Kahihikolo.

Aia ka pono 'o ka nānā 'ana i ko kākou iwikuamo'o. 'O ia ho'i, aia i ka ho'omaopopo pono 'ana i ke kahua i pa'a mua ai ka Lāhui Kanaka Maoli, a me ka ho'okō 'ana i nā kulekele a me nā lōina nāna e kākō'o a ho'opa'a aku i ua kahua lā, i pono ai ka noho 'ia o ka pae 'āina nei i kēia au hou a me ka wā e hiki mai ana. No laila, ke hāpai 'ia ka nīnau no ke kūlana pono'i o ko kākou 'āina, ke pili mai 'o ia ma ke 'ano he ipo na ke kanaka, ma ka iwikuamo'o 'o ke mele e loa'a ai nō kekahi mau ha'ina.

'O ka'u e hāpai ana i kēia māhele, 'o ia ho'i ka mana kū'oko'a o ka 'āina, ma kona 'ano he mana'o laulā, a me kona ho'okino kiko'i 'ia 'ana ma nā kaha like 'ole o Hawai'i nei. Ma ke mele ho'oipoipo, ho'omaka paha kēia 'ikena i ka ho'ohui pū 'ana i ke Kanaka a me ka 'āina ma o nā hō'ailona o ka *'āina aesthetic* i wehewehe mua 'ia. No ka mea, inā mele mau 'ia, he "pua" ka ipo, a he "manu," a he "ōpua," a he "kole" paha, he pilina hemo 'ole nō kona me kona 'āina. No Kīhei de Silva, 'a'ole wale nō kēia he pilina, akā he ho'okino hou nō ia — *lilo* ke kanaka i pua, i manu, i 'ōpua, a i kole nō ho'i. Wahi a ia nei: "These transformations are more than poetic techniques, more than metaphor and personification... They reflect a fundamental Hawaiian belief in the unity of me and not-me, self and other, this and that."⁹⁶ E maha'oi ana kēia i ke kuhi 'ana, 'o ka "not-me," ka "other," a me ka "that" a de Silva e kuhi nei, 'o ka 'āina nō ia.

'O ka 'ēko'a paha kēia o kā Hegel i kuhikuhi ai i kāna *Phenomenology of Spirit*, 'o ia ho'i, ma o ka ho'oka'awale 'ana i ka "me" a me ka "not-me" e 'ike ai kekahi i kona 'ano kū'oko'a pono'i, a ma o ka ho'oha'aha'a 'ia 'ana o kekahi o lāua e pa'a ai ko lāua mau kūlana, a e mau ai

⁹⁶ de Silva, "Ka Manu," 57.

ko lāua nohona.⁹⁷ Ma muli o kēia ‘ano o ka ‘ikena i ka nohona honua, hua maila ka ho‘onoho ‘ana i kēlā me kēia ‘elua mea ma ke ‘ano he haku kekahi a he kauā kekahi. I loko nō o ke kauka‘i ‘ana o kekahi i kekahi, i kū ‘o ia ma kona kūlana, he nohona ka‘awale nō ia. A ua pili paha i kā ua Hegel nei i wehewehe maila no ka lilo ‘ana o kahi mea i "Thing" a me ke kūpa‘a ‘ana o kona "Thinghood," aia nō i ke kū‘oko‘a ‘ana ona, penei:

This determinateness, which constitutes the essential character of the Thing and distinguishes it from all others, is now defined in such a way that the Thing is thereby in opposition to other Things, but is supposed to preserve its independence in this opposition. But it is only a *Thing*, or a One that exists on its own account, in so far as it does not stand in this relation to others; for this relation establishes rather its continuity with others, and for it to be connected with others is to cease to exist on its own account.⁹⁸

Ma muli o kēia ho‘okē ‘ana i ka noho pāna‘i like ‘ana o kēia me kēlā, a me ka ho‘okē pū ‘ana i ka ho‘okumu ‘ana i ka nohona o ka ho‘okahi ma o ka lōkahi ‘ana o ka (lā)hui, puka mai nō kekahi o nā kūlana ‘elua, ‘o ia ana ke kūlana i ki‘eki‘e a‘e.⁹⁹

Ho‘ākāka ho‘i ‘o Franz Fanon i ka pa‘ewa loa o kēia pilina, ma o kāna paka ‘ana i kā Hegel i kākau mua ai, penei: "For Hegel there is reciprocity, [but in the colonies] the master laughs at the consciousness of the slave. What he wants from the slave is *not recognition but work*."¹⁰⁰ Wehewehe hou maila ‘o Glen Sean Coulthard i nā hopena o kēia no‘ono‘o ‘ana ma nā lāhui ‘ōiwi i ho‘okolonaio ‘ia, i ko Fanon wā a i ke au nei:

⁹⁷ Hegel, *Phenomenology of Spirit*, 518-527. He kuana‘ike pohihihi a ko‘iko‘i kēia a‘u i ho‘opōkole wale ai, ‘a‘ole no ka ho‘oma‘alahi wale ‘ana aku nō, akā no ka ‘ike ‘ana o kākou i ka ‘oko‘a o ko kēlā lāhui no‘ono‘o ‘ana, a me ko ka lāhui Kanaka Maoli, a aia nō ma ka mole i ho‘omaka ai ia mōhala ‘oko‘a ‘ana a‘e.

⁹⁸ Ibid., 75. Pēlā i kālele ‘ia ai.

⁹⁹ ‘Ike ‘ia ma kēia māhele ka pa‘akikī loa o ka wehewehe ‘ana i kā Hegel, ma muli wale nō o ka loa‘a ‘ole o ka hua ‘ōlelo Hawai‘i no nā hua ‘ōlelo haole i pili i ka *being*. He mea paha kēia e ho‘oikaika i ka‘u e hāpai nei, ‘o ia ho‘i, ma nā pilina nō e noho a kū a ola ai kākou Kānaka Maoli. ‘A‘ole ia he *being* i kū ho‘okahi a ka‘awale loa.

¹⁰⁰ Fanon, ma kā Glen Sean Coulthard, *Red Skin White Masks: Rejecting the Colonial Politics of Recognition* (Minneapolis: University of Minnesota Press, 2014), 40.

... in relations of domination that exist between nation-states and the sub-state national groups that they "incorporate" into their territorial and jurisdictional boundaries, there is no mutual dependency in terms of a need or desire for recognition. In these contexts, the "master" — that is, the colonial state and state society — does not require recognition from the previously self-determining communities upon which its territorial, economic, and social infrastructure is constituted. What it needs is land, labor, and resources.

... So today it appears, much as it did in Fanon's day, that colonial powers will only recognize the collective rights and identities of Indigenous peoples insofar as this recognition does not throw into question the background legal, political, and economic framework of the colonial relationship itself.¹⁰¹

‘Ike le‘a ‘ia ke kauka‘i mau ‘ana o ka mana ho‘okolonaio i ka noho pa‘ewa ‘ana o ka po‘e ‘ōiwi ma ko kākou ‘āina pono‘ī, i kāohi mau ‘ia ko kākou mana kū‘oko‘a, a i lilo mau kā kākou mau ‘āina, wai, hana, a kālā, iā lākou lā. No laila, aia ka ho‘ohuli ‘ana kēia pa‘ewa a Ea a‘e nō ka lāhui mai loko mai o nā "frameworks" a me nā "relationships" i alaka‘i i ka nohona o ko kākou mau kūpuna, a i ho‘oponopono ‘ia paha i kūpono no nā Kānaka Maoli o ke au nei.

Kuhi mua mai ‘o de Silva i ka pilina o kēlā me kēia, ‘o ia ka ho‘omaopopo a ho‘omōhala ‘ana i ka noho pū ‘ana o lāua, me ka ho‘āla ‘ana i kekahi nohona — he ‘ano "ao" paha — i kūpono no lāua a ‘elua, a me nā kupa ‘ē a‘e o ko lāua wahi.¹⁰² Ma muli o ka lōkahi ‘ana o kona "me and not-me," akāka maila ke kūlike ‘ana o lāua a ‘elua, ‘a‘ole e kū ana kekahi ma luna a ma mua paha o kekahi. ‘O ka pilina paha kēia i kūlia ai kā Hegel kuhi mua ‘ana, me ka ho‘omaopopo ‘ana i ke kauka‘i o nā kūlana ‘elua, kekahi i kekahi, i ola lāua, akā ‘ike ‘ia ka pīholo ‘ana ona, ke pili mai i ka nohona ‘oia‘i‘o o kānaka, a keu a‘e paha no nā Kānaka ‘Ōiwi o nā ‘āina e noho hewa ‘ia nei e ka ho‘okolonaio. Eia au ke kuhi nei, ‘o ka mea i ‘oko‘a ai kā de Silva e hō‘oia nei ma ke ao Hawai‘i, ‘o ia ho‘i, ma ia ao e ho‘okō ‘ia ai nā pilina huliāmahi ma

¹⁰¹ Couthard, *Red Skins*, 40-41.

¹⁰² Kapa ‘ia kēia laulima pū he "co-worlding together in place" e Larsen a me Johnson. Wahi a lāua, he ‘ano kiko‘ī kēia o ka noho pū ‘ana, ‘o ia ho‘i ke *coexistence*, he nohona i ‘ae i ka ‘oko‘a o kekahi me kekahi, me ka ho‘oulu ‘ana nō na‘e i ka pilina o lāua, a me ke kaulike nō ho‘i o ko lāua mau kuleana a kūlana ho‘i. Larsen a me Johnson, *Being Together in Place*, 9.

kahi o ka noke mau 'ana no ke kū'oko'a pākahi.¹⁰³ Inā he 'imi kū'oko'a wale nō ko ka pō'aiapili e ulu a'e ai ka pilina o kekahi me kekahi, e 'imi pū 'ia ana ho'i ke kū ka'awale, a e 'ike 'ia ana paha ka puka 'ana o kekahi ma mua o kekahi. Akā, inā he ao huliāmahi ia, paipai 'ia ke kūlike 'ana, a me ke alulike 'ana o nā kānaka a me nā hui, ma na kūlana kaulike ho'i o lākou pākahi.

He aka paha kēia no ko kākou kūkulu hou 'ana i aupuni a i lāhui kū'oko'a no kākou, e like paha me kā Noelani Goodyear-Ka'ōpua e paipai ana. Ke 'imi a ho'olālā nei nō 'o ia nei i Ea maoli no kākou, i ulu ho'i mai loko mai o nā lōina o ka Lāhui Kanaka Maoli, 'a'ole wale nō he hana kope no ka mea i loa'a, a i 'ole he pane no'ono'o 'ole i ka unonoke 'ia o kākou e kūlike a koho i ala e kū'oko'a ai. Ma kahi o laila, kūlia 'o Goodyear-Ka'ōpua i ka hui 'ana o kākou, a me ka noho aupuni 'ana paha o kākou ma o ka ho'oulu 'ana i nā "forms of belonging, collective authority and social organization that stem from indigenous cultural practice rather than a state-centric paradigm."¹⁰⁴ Eia kekahi, 'o ka piko o kēia hui pū 'ana, 'o ia ka pilina pāna'i like o ka 'āina a me ke kanaka.¹⁰⁵

No'u iho, a no nā mele ho'oipoipo e nānā pono 'ia nei ma kēia mokuna, aia ka ho'okō 'ia 'ana o ua 'ano pilina pāna'i like nei i ka 'ike ho'omaopopo 'ana i ka mana kū'oko'a o ka 'āina, i kauka'i 'ole mai i ka mana a me ka 'ole o ke kanaka.

¹⁰³ Ke ho'ā'o nei nō e kuhi i ka *interdependence* ma kahi o ka *individual independence*. He kuhikuhina 'ano kūlanalana kēia, 'oia eia nō au, a me kekahi po'e aloha 'āina, ke kūlia nei a ke paipai nei no ke kū'oko'a 'ana o ka Lāhui Kanaka Maoli, a eia nō ho'i au ke kuhi nei i kahi e pilikia ai kākou i ka lele pau 'ana ma ia mana'o. 'Okō'a nō na'e nā pō'aiapili e kūlia ai no ka huliāmahi, a me ke kū'oko'a. Kupu mai ka 'ōlelo no ka 'imina i ke kū'oko'a i ka wā e kālele 'ia ai ka ha'alele 'ana i ka noho 'ia e ke aupuni ho'okolonoaio a 'Amelika. 'O ka huliāmahi ho'i, he pilina hou paha ia a kākou e 'imi ai, i ke kūkulu 'ana i kā kākou aupuni hou, me ka lōkahi 'ana aku me nā lāhui 'ē a'e o ka Pākīpika a me nā 'āina 'ē a'e paha o ka honua nei.

¹⁰⁴ Noelani Goodyear-Ka'ōpua, "Kuleana Lāhui: Collective Responsibility for Hawaiian Nationhood in Activists' Praxis," *Affinities: A Journal of Radical Theory, Culture, and Action* 5, helu1 (2011), 131-32.

¹⁰⁵ Ibid., 147.

‘Ike le‘a ‘ia kēia mana kū‘oko‘a ma nā mele ho‘oipoipo, e like me ke mele i ho‘omaka ‘ia ai nei mokuna. I ka inoa o kēia mele, a me kona puana mau ‘ana i ka lālāni mele no "Ka makani kā‘ili aloha," ‘ike lihi aku kākou i ke ‘ano o ka makani, he mea kū‘oko‘a a he mea ho‘ohua nō ho‘i. Ho‘olale ‘ia paha ‘o ia e ke kanaka i ha‘o i kāna wahine aloha; na ua makani nei nō na‘e ka mana nāna e "kā‘ili" aku i ia mea aloha, a ho‘iho‘i ‘ia mai.

I ke mele ‘o "Ahe Lau Makani," i haku ‘ia e Lili‘uokalani, ‘oi a‘e nō ka mōakāka o ka mana o ka makani, ka ua, a me ka leo o ka manu, i mea e "ho‘opumehana" aku ai i "ke hoa o ke ahe lau makani." Ma kēlā me kēia paukū, kuhi ‘ia ka makani, ka ua, a i ‘ole ka leo manu, penei:

Na ka makani lau aheahe
I lawe mai i ku‘u nui kino

Na ka ua noe Līlīlehua
I lawe mai i ku‘u poli

Na ka makani anu kolonahe
I lawe mai nō a pili

Na ka leo hone a nā manu
I lawe mai a loa‘a au¹⁰⁶

I kēlā me kēia paukū, he ‘ala ka mea i lawe ‘ia, a ‘o ka mehana o ka mea mele nō ka hopena. He mele ma‘alahi loa kēia o ka haku ‘ana, a he like a like nō nā paukū a pau, akā, he keu nō a ke akamai, a he ha‘awina kāna no ke ‘ano o kēia mana a‘u e kuhikuhi nei. Ma ka pilina ‘ōlelo nō ho‘i e loa‘a ai nei ha‘awina: ma nā la‘ana a pau o luna lā, he kālele ‘ākena ka pilina ‘ōlelo i ho‘opuka ‘ia. ‘Oiai he analula kēia e kālele aku ana i ka ‘ākena nāna e hana i kekahi mea, ‘a‘ole ia he mea ma‘amau loa i ka ho‘opuka ‘ana i ka ‘ōlelo Hawai‘i, kahi ‘ōlelo ho‘i i puni i ka hopena a me ka hō‘ike ‘ano. No laila, ke kuhi ‘ia ka makani, ka ua, a me ka leo o ka manu ma o ke

¹⁰⁶ Lili‘uokalani, "Ahe Lau Makani," mai loko mai o *He Mele Aloha*, 3.

kālele 'ākena, maopopo le'a i ka mea ho'olohe ē he koho kā ua mau mea lā, a he mana nō ho'i e lawe a lawe 'ole mai paha i ke 'ala, a pumehana ho'i ka mea mele.

E kuhi mai ana paha kekahi ē, he *personification* kēia, e like me kā Hiapo Perreira i ho'olauna mai ai ma ka inoa he "ho'okanaka." Penei kā iala wehewehe 'ana mai: "He 'ōlelo [kēia] e 'ho'okanaka' ana i nā mea kino kanaka 'ole, e like paha me ka makani, ka wela, a me ke aloha paha, a komo aku ke 'ano hi'ohi'ona kanaka ola i loko."¹⁰⁷ Eia nā la'ana 'ē a'e i helu 'ia maila: nā 'ōulu i "ea a'ela" i hō'ailona no ka hānau keiki; nā iwi o ka makua i hea mai i ke keiki; ka makani nāna i ho'okele i ka wa'a; a me ka lupe i kānaenae 'ia aku e Kaweloleimakua me ke noi 'ana i mau mea pono.¹⁰⁸ I ka 'awihī wale 'ana mai, he ho'okanaka nō paha kēia mau la'ana, a me nā la'ana mele i pāhola 'ia maila. A, 'o ke "'ano hi'ohi'ona kanaka" i komo i loko o ua kino kanaka 'ole, mai laila mai paha ka mana e hiki ai i ka 'ōulu ke wānana i ka hānau keiki, i ka iwi ke hea mai me he leo ala, a pēlā aku nō.

Eia na'e, ke nānā pono 'ia ka pilina o ke kanaka a me ka mea i "ho'okanaka" 'ia, 'ike 'ia nō, he ho'onoho kūlana ia i pa'ewa maila ka pili pū 'ana o lāua. No ka mea, ke mahu'i nei kēia kuana'ike nona ka "ho'okanaka," no ke kanaka wale nō ia mana a me ia kūlana i hiki ke koho a hana nona iho, a i hiki ke ho'olalelale aku a kauleo 'ia mai. Inā pēlā, i mea e loa'a ai keia mana i ka makani, ka 'ōulu, a pēlā aku, e ho'ohemo 'ia kēia mana mai ke kanaka aku, a ho'okomo 'ia i loko o ia kino kanaka 'ole. A inā nō pēlā, 'ike le'a 'ia ka ho'oka'ina kūlana o kēia kuana'ike haole, 'o ia ho'i, aia ke Kanaka i ka nu'u, i kahi o ka mana nui a me ke kuleana alaka'i. Ma lalo mai nō ona nā mea 'ē a'e a pau loa: 'o ka makani 'oe, 'o ka 'ōuli 'oe o ke ao, 'o ka iwi kupuna

¹⁰⁷ Hiapokeikikāne Kichie Perreira, "He Ki'ina Ho'okuana'ike Maui Hawai'i ma ke Kālailai Mo'okalaleo," *Hālili: Multidisciplinary Research on Hawaiian Well-Being*, 9 (2013), 64.

¹⁰⁸ Ibid., 92-93.

‘oe, ‘o ka lupe ho‘okalakupua, a pēlā aku nō. Mali‘a paha, ‘o ka ‘āina nō kekahi e noho mana
‘ole ana ma lalo o ua Kanaka nei.¹⁰⁹

‘O ka‘u e kuhi nei ma ‘ane‘i, ‘a‘ole i ho‘oka‘awale ‘ia kēia mana no ke kanaka wale nō.
E like me kā de Silva i hāpai maila, ma o nā aka pili ‘āina e lilo ai *ke kanaka* i pua, i mauna, a
pēlā aku, a lilo paha i ua kanaka nei ke ‘ano o ia mea i pili i ka ‘āina. Eia hou, ‘o ka lōkahi o ke
kanaka a me ka mea kino kanaka ‘ole, ‘o ia ke kumu a me ka hopena o kēia ho‘okino hou ‘ana.
Ho‘ākāka maila kēia kuana‘ike i ke kaulike ‘ana o ka mana o ke kanaka a me ka mea kino
kanaka ‘ole, i hiki i kekahi ke kū no kekahi. ‘O ka mana o ka mea kanaka ‘ole, ‘a‘ole nō i loa‘a
mai ke kanaka mai, akā mai loko mai nō ona.

‘Oi iki a‘e paha ka ikaika o nei mana‘o ke puka maila ma ka helu ‘ana i ka ‘āina he
"kolu" no nā ipo ‘elua e hia‘ai pū ana. Eia kekahi mau la‘ana:

‘Elua māua i ka piko
I kolu i ke ‘ala līpoa¹¹⁰

‘Elua māua i ‘alo iho ai
‘Ekolu i ke ahe a ka makani¹¹¹

‘Elua wale iho nō māua
‘Ekolu i ka hone a ka ‘ehukai¹¹²

‘Elua, ‘ekolu nō mākou
I ka ‘ailana māhiehie¹¹³

¹⁰⁹ Ma ka ‘aui ‘ana ma ‘ane‘i, hiki nō ho‘i ke nīnau ‘ia ka nīnau like no ka "ho‘okanaka" ‘ana paha i nā kinolau o nā
akua, e la‘a ka "ha‘a" ‘ana mai o ka uluhala ma ke mele ‘o "Ke Ha‘a Lā Puna" a me ka "ha‘a" ‘ana o ka pele/Pele
ma ke mele ‘o "Aia lā ‘o Pele i Hawai‘i." No kekahi papahana ‘ē a‘e paha.

¹¹⁰ Edward Pu‘ukea, "Ua Kea o Hana."

¹¹¹ Bill Ali‘iloa Lincoln, "Pua Be Still," *Bill Ali‘iloa Lincoln*, Tradewinds Records TS 117, LP.

¹¹² Alfred Unauna ‘Alohikea, "Hanohano Hanalei," mai loko mai o *He Mele Aloha*, 41.

¹¹³ James K. ‘Ii, "Makee ‘Ailana," mai loko mai o *He Mele Aloha*, 165.

Ma kēia mau la‘ana he kāuna, helu like ‘ia nā ipo he ‘elua, a me ke kolu, ‘o ia ho‘i kahi mea pili i ka ‘āina: ‘o ke ‘ala lipoa, ke ahe a ka makani, ka hone a ka ‘ehukai, a me ka ‘ailana māhiehie. Kū ho‘okahi ua mea ‘āina lā, a kū like nō ho‘i me nā ipo ‘ē a‘e i loa‘a iā lāua ka mana e "alo" pū ai ka leo. He hō‘ike nō kēia i ka mana, ka *agency* ho‘i o ka ‘āina a me kona mau kupa kanaka‘ole. ‘A‘ole wale nō na‘e kēia mana ‘o ka mana i loa‘a i ke kaikua‘ana, e like me kā Larsen a me Johnson e kuhi mai ana. Inā pēlā, he mana alaka‘i wale ‘ana nō ia, a he ho‘okahi ka ili ‘ana o kāna hana i luna o kākou Kānaka, kona kaikaina. No laila i loa‘a mai ai kā Larsen mā helu ‘ana mai i ka mana o ka ‘āina, penei: "Place has agency... Place speaks... Place teaches... Place calls."¹¹⁴ Akā na‘e, he mana nō ho‘i ia na ka ipo aloha. He mana ho‘olale nō, a ho‘oulu ‘ia. He mana e ha‘iha‘i ‘ōlelo pū ai me kāna huapala, me ke Kanaka a me kona Lāhui. A he mana e koikoī mai ai i ke kū like ‘ana me kākou po‘e Kanaka Maoli, he lālā piha ‘o ia no ka Lāhui Hawai‘i, a he koho nō kona i ka hua ‘ana mai o kā kākou mau papahana Kānaka e lawelawe mau ai. E ‘ole kona komo piha ‘ana i ke Ea ‘ana o ka Lāhui a me ka pa‘a hou ‘ana o ko kākou hale, pono ai ka nohona.

Ho‘āla Hou ‘ia ka Pilina Ho‘oipoipo o ke Kanaka me Kona ‘Āina

He kāuna nā hi‘ohi‘ona aloha ‘āina o ke mele ho‘oipoipo i hāpai ‘ia maila i kēia mokuna nei, me ka mana‘o e ‘ike kākou i ke kīko‘o piha ‘ana o ka iwikuamo‘o o ke aloha ‘āina ma nā mele like ‘ole, ‘a‘ole wale nō ma nā mele i kuhi le‘a ‘ia he mele lāhui a make‘e ‘āina paha. A ma o ia hana, ua a‘o hou nō paha i nā mana‘o a me nā lōina Hawai‘i i pili i ia mea he ipo a he ‘i‘ini a ka pu‘uwai.

¹¹⁴ Larsen a me Johnson, *Being Together*, 200.

I ka māhele mua, ua ho‘ākāka ‘ia ka ulu ‘ana mai paha o ke mele ho‘oipoipo mai ke mele ho‘āeae mai, a me ka pili mau ‘ana o nā ‘ano mele ‘elua. ‘Ike ‘ia, ‘o ka pā ikaika ‘ana o ka na‘au — i ke aloha a i ka ‘eha paha — ‘o ia ka mea e kū‘oko‘a ai ke mele ho‘āeae, a lilo i lāhui mele kiko‘ī. Ma kona haku ‘ana na‘e, a me ke mele ‘ana mai, kāohi ‘ia ka nui o ia ‘eha a ke aloha; a he mea paha kēia i ola mau i nā mele ho‘oipoipo o ke au hou. He nui loa ka ‘ī‘ini o ke kanaka i kahi ipo aloha āna, eia na‘e, ma o ka ‘ōlelo a me ke aka i pili i ka ‘āina i puana ‘ia ai ua ‘ī‘ini nei, ‘a‘ole ma ka hō‘ike pololei ‘ana i ke ake o ke kanaka e hui me kāna mea aloha. Ma kēia māhele nō ho‘i i ho‘omaka ‘ia ai ka ‘ike ‘ana i kekahi pilina ‘oko‘a o ka ‘āina me ke kanaka, i ‘ane like me ka ho‘oheno ‘ana o ka ipo i kāna huapala. Ma o kēia mau mele ho‘āeae e ho‘olale ai ke kanaka i ka loa‘a ‘ana o kekahi hua a hopena paha āna e makemake ai, a i ka pilina ho‘i me kāna mea aloha. Pēlā ke aloha huapala a ke Kanaka no kona ‘āina, a ma o kēia ‘ano leo e ho‘āla ‘ia ai ka pilina o lāua. ‘A‘ole ia he leo kauoha na ke ali‘i; he leo ho‘oha‘iha‘i ia na ka ipo.

I ka lua o ka māhele, nānā pono ‘ia ke ‘ano o nā aka i ho‘opuka ‘ia ai ke aloha a ka ipo kanaka, ‘o ia ho‘i nā aka pili ‘āina — ma o ka makani, ka ‘ehu kai, ke ‘ala, a me ka pua e mele ‘ia ai. Ma o ke kū ‘ana o kekahi mea pili i ka ‘āina no ka ipo kanaka, ‘ike le‘a ‘ia ka pilina o lāua a ‘elua. A no laila, ke hū a‘e ke aloha o ke kanaka no kāna ipo, hū a‘e nō ho‘i ke aloha no ka ‘āina o ua huapala nei; a ‘o ko kākou aloha ‘ana i ka ‘āina kulāiwi, he aloha nō ho‘i ia no nā pulapula Kanaka āna. He kuana‘ike kēia e kōkua mai i ka pale ‘ana aku i nā lōina ho‘oka‘awale ‘ohana o ke ao ho‘omana kāne a me ke ao ho‘okolonaio, ‘oiai he kāunu pū ia o ke kanaka, kāna ipo, a me ka ‘āina o lāua, a hilo pa‘a ‘ia nō ka pilina o lākou ‘ekolu.

‘O ka māhele ‘ekolu, ho‘omau akula ‘o ia i kēia nānā a kālailai ‘ana i nā aka pili ‘āina o ka ho‘oipoipo. Ma ke mele lāhui na‘e i loa‘a ai kēia ‘ano puana a ke mele. ‘O ka mea ‘ano kupanaha ho‘i, ua ‘ane like a like nō ka ‘ōlelo aloha a ke mele lāhui me ko ke mele ho‘oipoipo.

A no laila, ua ‘ano hō‘oia ‘ia ke kūpono o kēia kālailaina, i ho‘ākea iki ‘ia ka pō‘aiapili o ka ho‘oipoipo a me ke mele ho‘oipoipo, no ka pili pū ‘ana i nā mana‘o aloha ‘āina a make‘e lāhui o ka po‘e Kānaka Maoli o Hawai‘i nei. Ma kēia māhele nō ho‘i i ‘ike ‘ia ai ke komo pū ‘ana o ka Lāhui i loko o kēia kāunu pū.

A i ka māhele ‘ehā, ua ho‘ākāka ‘ia ke kūlana o ka ‘āina, ke pili mai ‘o ia me kākou Kānaka a me ko kākou Lāhui. ‘O ia ho‘i, he mana kū‘oko‘a nō kona, a he mana koho no ka ho‘olale ‘ana mai, ka ho‘oulu ‘ana mai, ke a‘o ‘ana mai, a me ke aloha ‘ana mai. Eia na‘e, ma o kēia mau mele ho‘oipoipo, ho‘omaha ‘ia kā mea a kākou e kuhi pinepine ai, he kupuna, he kaikua‘ana, a he ali‘i ka ‘āina no kākou po‘e Kānaka, a hāpai a‘ela kākou i ka mana‘o ē, he ipo nō ho‘i ka ‘āina na kākou. I ka loli ‘ana a‘e o kēia ‘ikena, loli nō ho‘i ko kākou pilina me ka ‘āina, a me ko kākou ho‘okō ‘ana i nā kuleana aloha ‘āina. E lilo nō ua ‘āina nei i lālā piha no ka Lāhui o kākou, me ka mana nō ho‘i e ‘āpono a hō‘ole paha i nā papahana a kākou. A, he pilina ko kākou i ho‘okumu ‘ia no ka ‘ī‘ini nui a me ka ho‘olale like ‘ana o kekahi i kekahi, no ka le‘a, a no ka hua ‘ana mai o ke ola.

Ma o kēia nānā pono ‘ana i nā mele ho‘oipoipo, ua kākepakepa hou ‘ia paha ke ‘ano o ko kākou pilina me ka ‘āina kulāiwi, a e ‘oko‘a iki ana paha ko kākou pili hou ‘ana me ua ‘āina nei. Eia na‘e, lana a‘ela ko‘u mana‘o i ka hiki ‘ana iā kākou ke kākepakepa hou aku ho‘i no nā pilina aloha o kākou po‘e Kānaka me nā ipo kanaka a kākou. Me kā kākou mau kāne, wāhine, aikāne, ipo, huapala, a me ka uhu mā‘alo i ka maka kekahi. Ha‘i mai kēia mau mele iā kākou ē, ‘a‘ole paha ka pono o ko kākou mau pilina aloha i ka wiwo ‘ana i ke kāmāwai a ke aupuni, ke kāmāwai haipule, ka ho‘okō ‘ana i nā kuleana i kaupalena ‘ia no ke kāne a i ‘ole ka wahine, a i ‘ole ka ho‘oka‘awale ‘ia ‘ana o nā ipo aloha mai ko lāua honua mai. Aia nō i ka make‘e ‘ana i nā ‘āina a me nā kaiāulu o lāua, i ka ho‘okō ‘ana i nā kuleana e ho‘ōla ana i ua mau ‘āina a kaiāulu

nei, a me ke kāunu like ‘ana me ka ‘āina a lāua e ho‘oheno ana. He hulihia mana‘o kēia nāna e waele i ala e hele palekana ai nā aikāne i kapa ‘ia he mähū, a me nā pilina o ka wahine me ka wahine a i ‘ole ke kāne me ke kāne, i kapa ‘ole ‘ia paha ma kahi inoa ‘oko‘a. A pēlā pū me nā kānaka i ho‘okino hou ‘ia he wahine a he kāne paha, a me nā pua nani ‘ē a‘e o ka ‘āina e ho‘okae ‘ia nei e ka po‘e ho‘ohalahala. Akā nō na‘e, he hulihia nō ho‘i kēia no ka po‘e nona ke aloha i mana‘o ‘ia e ha‘i he mea "pono" a he mea "ma‘amau" — no nā ipo i pili aku a noho he kāne a he wahine. E nānā pono nō ho‘i kākou i ke ‘ano o ko kākou mau pilina aloha, a e ho‘oulu hou aku a ho‘ōla hou aku i ua mau pilina nei, i lilo nō ka ‘ohana Hawai‘i i piko e Ea hou ai ka ‘Āina a me ka Lāhui ‘ōiwi o kākou.

MOKUNA 5:
‘AI A MĀ‘ANA, INU A KENA

He ‘Ai na Ka Lani

Ke ‘ai nei ‘o ka lani
Hāmau ‘oukou lākou nei a‘e.
Mai noho a pane a‘e,
Ua kapu ‘ē ka ‘aha i ke ali‘i.

HUI: ‘Ai ē, ‘ai lā.

Ke ‘ai nei ‘o ka lani
I ka ‘oene i ke kalo mana,
Lawea mai e ka ipo laua‘e
O ka uka ‘iu‘iu o Lanihuli.

Ke ‘ai nei ‘o ka lani
I ka poi ‘ai lehua,
Ho‘owali ‘ia e ka ipo hīnano,
Maika‘i he pahe‘e ke moni aku.

Ke ‘ai nei ‘o ka lani
I ka ‘opae māhikihihi,
Ki‘ina ‘ia e Fancy Lauhi‘i
O ka ua Tuahine o Mānoa.

Ke ‘ai nei ‘o ka lani
I ka i‘a a he a‘ukū
Hi‘i ‘ia mai e ka ipo ‘aukai,
‘Au‘au ehu kai o ka moana.¹

Ma mua o ka hīmeni ‘ana mai o ka Sons of Hawai‘i i nei mele, ka ho‘opa‘a ‘ia ‘ana ma
kā lākou pā CD i ka makahiki 1973,² ka ho‘opa‘a hou ‘ia ‘ana ma kā Dennis Kamakahi pā CD
i ka makahiki 1999,³ a me ke pa‘i ‘ia ‘ana o kona mau hua ‘ōlelo i ka puke a ka Hui Hānai,

¹ Lili‘uokalani, "He ‘Ai Na Ka Lani," *The Queen's Songbook*, Barbara Barnard Smith, LH (Honolulu: Hui Hānai, 1999), 119.

² Eddie Kamae, *Eddie Kamae Presents the Sons of Hawai‘i*, Hawai‘i Sons HSC 1001, 1973, LP.

³ Dennis Kamakahi, *‘Ohana*, Dancing Cat 08022-38043-2, 1999, CD.

‘a’ole kēia he mele i laha ma waho o kekahi hui līlī‘i o ka po‘e puni mele Hawai‘i. ‘Oī loa aku ke kaulana o nā hīmeni hiehie a me nā mele haipule a kona haku mele, ‘o ia ho‘i ‘o Lili‘uokalani, e la‘a: "Aloha ‘Oe," "Ku‘u Pua i Paoakalani," a me "Ke Aloha o ka Haku." Pēlā pū ke ‘ano o ke kaulana o nei haku mele, o Lili‘uokalani ho‘i: he wahine akamai i ka wili pū ‘ana i nā lōina haku mele o ka Hawai‘i a me ka haole, a he wahine kū ho‘okahi i ka nani o ka leo a me ka maiau o nā hua‘ōlelo āna i haku ai.⁴ ‘A’ole nō i mana‘o nui ‘ia he haku mele aloha ‘āina ua wahine nei, nāna i ho‘olaha i nā mana‘o politika o kona wā ma o kāna mau mele.

‘O kēia mele ‘aha‘aina ho‘i, ‘ano like paha kona kūlana, ‘oia i hiki ke kuhi wale ‘ia he mele "nani" ia a he mele "le‘ale‘a" paha, no ka pā‘ina pinepine ‘ana o kekahi ali‘i i hele a kaulana loa i ka ho‘ole‘ale‘a ‘ana a me ka ho‘onu‘a ‘ana i ka ‘ai ‘ono o ka ‘āina. A, ‘oia i ‘o Kalākaua ke ali‘i nona nei mele, ma kekahi ‘ano he ‘oia‘i‘o nō.⁵ Eia na‘e, e like me kā Kīhei de Silva e kuhi mai ana, "[This is] more than a song about satisfying the appetite,"⁶ a ‘o ke pani e wehe ‘ia ai kēlā mana‘o, ‘o ia ho‘i ka hua ‘ōlelo ho‘okahi ‘o "'ai," a me kona mau mana‘o ‘elua — no ka ho‘opiha ‘ana i ka lua o ka inaina, a no ka noho ali‘i ‘ana no kekahi moku a ahupua‘a paha. Aia a maopopo kēia mana‘o pālūa o ka hua‘ōlelo ho‘okahi, a laila, e ahuwale maila ke ‘ano o kēia mele, he mele make‘e lāhui a he mele kīpū lani nō.

Ho‘ākāka maila ‘o Noenoe Silva i kona ‘ike ‘ana i nā mana‘o politika o "He ‘Ai" ma ke ‘ano he mele "that talks back to [Kalākaua's] detractors and defends [his] right to the throne." No kāna kālailai mele, he mea nui kahi i loa‘a ai nā mea ‘ai i lawe ‘ia i ka ‘aha‘aina a hānai ‘ia i

⁴ *Hawaiian Music & Musicians: An Encyclopedic History*, George S. Kanahale a me John Berger, LH (Honolulu: Mutual Publishing, 2012), 504-07.

⁵ Adria L. Imada, *Aloha America: Hula Circuits Through the U.S. Empire* (Durham: Duke University Press, 2012), 443-54.

⁶ Kīhei de Silva, "He ‘Ai na Kalani: An Essay," Waihona Mele, lou ‘ia 29 Malaki 2018, http://halaumohalailima.com/HMI/He_Ai_na_Kalani.html.

ka Mō'i. Wahi āna, 'o ka hapanui o ke mele, "[it] refers to food being brought to the king from the uplands, the kula (plains), the freshwater streams, and the sea, indicating in the usual language of Hawaiian poetry that he rules over the entire country."⁷ 'O ia ho'i, ke 'ai ka Mō'i i nā 'ono o ka 'āina, 'ai nō ho'i 'o ia i nā moku nona ia 'ono.

No kā de Silva wehewehe 'ana mai i ke 'ano politika o nei mele, 'o ke 'ano o ka mea 'ai ka mea nui, a me ka mana e ho'olalelale 'ia a ho'oulu 'ia ma o ua 'ai 'ana nei. Pili kēia i ka 'ai 'aha'aina 'ana me nā akua a me ka ho'ola'a 'ana i ke akua a i 'ole ka ho'oulu 'ana i ka mana i loa'a i kahi mea 'ai ma muli o kona pili akua (kī) a i 'ole kona inoa (limu kala).⁸ Pili nō ho'i kēia kālailaina i ka 'ai 'ana i loa'a i ke kanaka ka mana o kāna mea e 'ai ai, e like me ka mea i 'ike 'ia i ka 'ailolo a ka po'e hula. Inā pēlā, 'a'ole wale nō ka 'ai he mea e ola ai ke kino, akā he mea e kū ai ke ali'i i ka moku: na ka 'oene e hā'awi i ka mana i koe i nā ali'i i hala; na ka poi lehua ka ho'oulu lāhui; na ka 'ōpae māhikihihi ka ho'opau 'ana i ke 'ino; na ke a'ukū ka mana e na'i ai i ke aupuni. No laila nō i 'ōlelo ai 'o de Silva penei:

"He 'Ai na ka Lani," then, is an extraordinary composition, one that operates, simultaneously, on levels of innocent festivity and ritual solemnity. On the first level it celebrates the pleasures of satisfying the chiefly appetite and palate: "Hush, the chief is enjoying his favorite foods; eat, enjoy; eat, enjoy!" And on the second level, it invests that chief with the symbolic meanings of the food he consumes: "The kapu is invoked; eat this for mana, eat this for fertility, eat this to cast out evil, eat this to conquer and rule; eat and rule, eat and rule."⁹

Pākolū ka ha'awina e loa'a ma kēia mau kālailaina 'elua. No ka 'ai 'ana, he mana a he ko'iko'i ko ka mea i 'ai 'ia, kahi i loa'a ai ka 'ai, a me ka mea nāna i ho'omākaukau. No laila, ma kā Silva wehewehe 'ana, 'ike 'ia ko Kalākaua noho 'Aimoku 'ana no ka pae 'āina holo'oko'a;

⁷ Silva, *Aloha Betrayed*, 185.

⁸ Mary Kawena Pukui, E.W. Haertig, a me Catherine A. Lee, *Nānā I Ke Kumu (Look to the Source)*, 1 (Honolulu: Hui Hānai, 1972), 2-3.

⁹ de Silva, "He 'Ai na Kalani."

ma kā de Silva ho‘i, ho‘opili hou ‘ia ka ‘ai ‘ana i ka ho‘omana — i ke akua, ke ali‘i, ka ‘āina, a me ka lāhui. ‘O ka mea kupanaha ho‘i, ‘o ia nō ka hiki ke hala kēia mau mana‘o ‘oia‘i‘o, ma muli wale nō o ka ho‘ohāiki ‘ana i ka mana‘o o ka "ai" ‘ana. E like me kā Silva e hō‘ike maila, "The single-meaning translation of ‘ai as dine effectively depoliticizes the song."¹⁰ A pēlā nō ho‘i. I ka wehewehe ‘ia ‘ana o ke mele i ka puke *The Queen's Songbook*, ‘a‘ole nō he wahi ‘ōlelo iki no ka ‘ai Aupuni ‘ana o Kalākaua. Kuhi wale ‘ia nō ka ho‘opau ‘ia ‘ana o nā loina a me nā kapu kahiko o ka ‘ai ‘ana, a me ka mau ‘ana nō o ka hāmau ‘ana aku o ke anaina, ke ‘ai ke ali‘i.¹¹

Ma muli o ka ho‘ēmi ‘ia ‘ana o ka mana politika o nei mele, ho‘ēmi ‘ia nō ho‘i ka mana politika o kona haku — o Lili‘uokalani — a me kona kūlana he Mō‘ī. Ho‘ēmi ‘ia nō ho‘i ka mana o ka ‘aha‘aina, ka ‘ai ‘ana, ka hānai ‘ana, a me ka ho‘oulu/ho‘omākaukau ‘ana i ka mea ‘ai. A, ho‘ēmi ‘ia auane‘i ka mana politika me ka make‘e aloha ‘āina o nā mele like ‘ole, i noho wale nō ua mana nei ma nā mele lāhui i haku ‘ia no ke kūkala moākāka ‘ana i ke Ea ‘ana o ka lāhui Kanaka Maoli.

Eia na‘e, e like me ka mana‘o aloha ‘āina i pili hemo ‘ole i nā mele māka‘ika‘i a me nā mele ho‘oipoipo, ua pili nō a pa‘a ua mau mana‘o politika nei i kēia mele ho‘okahi a me nā mele ‘ē a‘e nāna e ho‘onani a paipai i ka ‘ai ‘ana o kākou i nā ‘ono like ‘ole o ko kākou ‘āina kulāiwi. ‘O ke mele ‘aha‘aina o kēia au, ‘a‘ole paha i like kona kapu me ko "He ‘Ai na Kalani;" ‘a‘ole nō i like kona kauoha ‘ana e ‘ai (a mā‘ona) a e ‘ai (Ahupua‘a). A he kūpono nō, ‘oiai he mau mele ia no kākou po‘e maka‘āinana. Akā nō na‘e, ma muli o ka ho‘omaopopo ‘ana i ke kino kālai‘āina o kēia mele a Lili‘u, ‘a‘ole anei i hō‘eu‘eu ‘ia ko kākou nānā pono ‘ana i nā mana‘o

¹⁰ Silva, *Aloha Betrayed*, 185.

¹¹ Gillette a me Smith, LH, *The Queen's Songbook*, 120.

politika o nā mele ‘aha‘aina hou, ka mana ho‘i o ka ‘ai i ho‘onu‘u ‘ia a me ka ‘āina nona ia mau ‘ono? A, ‘a‘ole anei i ho‘oulu ‘ia ko kākou ‘ono i ka mana a me ka ha‘aheo i loa‘a i ka ‘ai a me ka i‘a o ka ‘āina, i nā "ipo" nāna i ho‘omākaukau, a i ka momona o ko kākou ‘āina, nāna e hānai mai ana i ke ola?

I kēia mokuna, e nānā ‘ia ana ‘ehā mele i haku ‘ia no ka ‘ai ‘ana: "Aloha ka Manini," na Lot Kauwē, "Ama‘ama," na Sam Alama, "Nā ‘Ai ‘Ono," na Clarence Kinney, a me "Lū‘au Hula," na Mary Pula‘a Robins. A na ua mau mele nei e ho‘omōhala mai i ‘elua mana‘o nui no ke Ea a me ka ho‘ōla hou ‘ia ‘ana o ka lāhui Kanaka Maoli. ‘Akahi, ‘o ke a‘o ‘ana, ke mele ‘ana, a me ka haku ‘ana i kēia mau mele, he māhele ia no ko kākou kaheāwai ma ke ‘ano he lāhui ‘ōiwi a he Kanaka Maoli nō ho‘i. Pēlā e pili hou ai kākou i ka ‘ōlelo, ka loina, a me ka ‘āina o kākou; a ‘oia i ma o ka ‘ai ‘ana a me ka ho‘omākaukau ‘ana i ka ‘ai e pili hou ai, he mea ma‘a mau nō ia, e like me ka mea i paipai ‘ia e Jeff Corntassel mā. ‘Alua, e ‘ole ko kākou ho‘omau ‘ana i ke mele ‘ana, ka ho‘oulu ‘ana, a me ka ‘ai ‘ana i nā ‘ono like ‘ole o ko kākou ‘āina, mau ai lākou, a ho‘onaloale ‘ole ‘ia e ke kai e‘e o ka ho‘okolonoia. Inā e pau ko kākou mele ‘ana no ka ‘ai a me ka i‘a a ka Hawai‘i, ‘o ka pau nō ia o lākou, a pani koke ‘ia kona hakahaka i ka *poke bowl* a me ka *plate lunch* e laha mai nei ma nā kaha alahula a kākou. A inā e pau ka ‘ai a ka Hawai‘i, ‘o ka pau nō ia o ka lāhui Kanaka Maoli. Mio a‘ela nā mea e kū ai kākou he lāhui ‘oko‘a, a lilo a‘ela ka Lāhui i mau kānaka hele ho‘okahi nō, e ‘auana ana me he mau lapu lā o Milu.

He pale nō kēia mau mele ho‘ole‘ale‘a i ua ‘ino ho‘onaloale nei. A he ‘ai pa‘a ia e ikaika ai nā iwi o kākou, i mau ai ho‘i ke kīko‘o ‘ana o ka iwikuamo‘o o ke aloha ‘āina a pili mai i ka hanauna nei.

"Aloha ka Manini" — Ua lawa i ka i'a o ka laupapa

Aloha ka manini me ka pōpolo
He i'a noho ia i ka laupapa

Kala, ka nenuē, 'o ka nahaweale
Moani ke 'ala ke honi aku

Āhole i'a piko lihalaha
Poi 'uala kāohi pu'u

Ha'ina 'ia mai ana ka puana
Aloha ka manini me ka pōpolo¹²

'Oiai he mele 'ano laha 'ole ke mele i ho'omaka ai kēia mokuna, 'o ia ho'i 'o "He 'Ai na Ka Lani," he mele laha loa nō kēia, i pā ai paha ka hapanui o ko kākou mau pepeiao. Mai ka wā i haku 'ia ai 'o "Aloha ka Manini" e Lot Kauwē, ma kahi o ka makahiki 1920,¹³ a i kēia makahiki nei, ua oki 'ia kēia mele a pa'i 'ia ma luna o ka iwakālua kūmālua a 'oi pā leo.¹⁴

Hīmeni mau 'ia ma nā pā'ina Hawai'i, ma nā papa 'ōlelo Hawai'i, ma nā 'ahamele nui a me nā mea li'ili'i ho'i, a ma kahi ho'olaha wikiō 'o YouTube. Ma waena o kēia mau pāleo he nui i puka, 'o ka mea hoihoi loa paha i loa'a iā ia kēia mele, 'o ia ho'i kā Blayne Asing pā CD i kapa 'ia 'o *Young, Old Soul*. He 'umi mele o ua pāleo nei, a 'o ka hapanui nō, he mau mele 'ōlelo haole, i haku 'ia e Asing a me nā haku mele kaulana 'ē a'e. Ua hele a kaulana 'o Asing i ua po'e mele

¹² Lot Kauwē, "Aloha ka Manini," mai loko mai o *He Mele Aloha*, 15. Loa'a kēia mele, a me nā mele 'umikūmāhiku hou aku a'u e kapa nei he "mele ho'onu'u" ma ka Pāku'ina E o ka pepa noi'i nei.

¹³ 'A'ole i loa'a ia'u ka makahiki i haku 'ia ai kēia mele, akā ma nā nūpepa Hawai'i kahiko, 'ike 'ia ko Kauwē hala 'ana ma ka makahiki 1922, a me ka nui o kāna hana 'ahamele a pu'ukani ho'i ma waena o nā makahiki 1917-1922. Ke kuhi nei au, ua haku 'ia ma kahi o ka makahiki 1920.

¹⁴ Brett C. Ortone, LH, *The Island Music Source Book* (Honolulu: Brett C. Ortone, 1999), 10; amazon.com, lou 'ia ma ka lā 13 o 'Apelila, 2018; iTunes Library, lou 'ia ma ka lā 13 o 'Apelila, 2018.

Helu 'ia e Ortone he 'umikūmālua pu'ukani, na lākou he 'umikūmāhā pāleo, i ho'opa'a i nei mele mai ka makahiki 1970 a i ka 1999. Helu 'ia he 'ewalu hou aku e Amazon, mai ka 2001 a i ka 2018. A hō mai 'o iTunes he 'elua i koe, mai ka makahiki 2006 a i ka 2012.

nei, a no kāna ho'opuka 'ana i kēia CD, loa'a akula iā ia ka makana Hōkū Hanohano i ka makahiki 2016, kai kuhi aku 'o ia ka pu'ukani hou i 'oi loa i ia makahiki.

Aia na'e ma kēia pāleo 'ekolu mele Hawai'i, i ho'ili 'ia i ka hanauna nei e nā kūpuna 'ōpio, 'o ia ho'i 'o "Ka Na'i Aupuni," "Moloka'i Nui a Hina," a me "Aloha ka Manini." Ma o ka ho'ohui 'ia 'ana o kēia mau mele 'ekolu ma ke pāleo, 'oko'a iki maila ko kākou ho'omaopopo 'ana i nei pu'ukani a me kāna 'oihana. Me kona ho'omaopopo 'ole 'ana paha, ua koho ua pu'ukani nei i 'ekolu mele nāna e hō'ike mai ana i 'ekolu 'ano o ke aloha 'āina. Mōakāka loa kēia 'ano o nā mele mua 'elua, 'oiai he mele lāhui 'o "Ka Na'i Aupuni," a he mele wahi pana 'o "Moloka'i Nui a Hina." Laha loa lāua a 'elua, a me ko lāua mau mana'o aloha 'āina. No laila, ke no'ono'o 'ia ke 'ano o kēia pu'ukani, pili mai nō ua aloha 'āina nei iā ia, i loko nō o kona mele pinepine 'ana i nā mele 'ōlelo haole o ke au hou. Maopopo loa ka pa'a 'ana o kona mole i nā mele a me ke aloha 'āina o ka lāhui 'ōiwi. A, ke nānā 'ia kēia mele ho'okahi 'o "Aloha ka Manini," ho'olalelale 'ia kona mau mana'o politika a aloha 'āina ho'i, i 'ano pe'e akula i ke 'ano le'ale'a a "ono" o ua mele 'ai i'a nei.

Ma kēia pā CD a ke kā'e'a'e'a 'ōpio, 'ike 'ia nō ho'i, 'a'ole wale nō i ka po'e o'o a me ka pu'ukani o nā mele *traditional* o Hawai'i nei i pa'a ai a laha ai ho'i kēia mele; 'a'ole wale nō na Genoa Keawe, Gabby Pahinui, a me Myra English. Akā, ma muli o kona puka 'ana mai ma nei pāleo 'o *Young, Old Soul*, hiki ke 'ike 'ia ka laha loa o kēia mele — ma waho aku o nā pō'ai pūlama mele kahiko — a me ka halihali 'ia 'ana o kona leo i nā hanauna 'ōpiopio o ka lāhui Kanaka Maoli a me nā kupa o Hawai'i nei. No laila, ke hāpai 'ia kēia mele ma ke 'ano he iwikuamo'o e pili mau ai ka lāhui Hawai'i i ke aloha 'āina, maopopo iā kākou ke ākea o kona manamana 'ana aku, a pili nō ka hapa nui loa o kākou. Eia kekahi, hō'ōia 'ia paha ke kumumana'o o nēia palapala lae'ula, 'o ia ho'i, ua ola nō ke aloha 'āina i nā mele like 'ole a ka

po'e Kānaka Maoli i haku a hīmeni ai, ma kēlā me kēia au, a no kēlā me kēia māhele o ka nohona. 'Oiai he mea kēia aloha i pa'a i ka na'au o ke Kanaka Maoli, 'a'ole hiki ke hemo, mai loko mai ona, a mai loko mai nō ho'i o kāna mau hana waiwai e lawelawe aku ai. A no laila, alaka'i nō ke aloha 'āina i ko kākou noho aupuni 'ana, ka māka'ika'i 'ana, ka ho'oipo, a me ka haupa 'ana i nā 'ono o ka 'āina.

E like me ka hapanui o nā mele ho'onu'u¹⁵ i loa'a ia'u, lilo ka nui o "Aloha ka Manini" i ka helu 'ana i nā 'ono e moni ai ka pu'u. A, e like nō ho'i me ua hapanui nei, ua kālele kēia mele ma ka 'ao'ao o ka *ī'a* ma kahi o ka *ai*.¹⁶ Puka mai nā inoa o 'eono i'a i loko o kēia mele pōkole wale nō: ka manini, ka pōpolo, ke kala, ka nenuē, ka nahaweale, a me ke āhole. He 'ai nō, akā ho'okahi wale nō puka 'ana mai, a he poi 'uala ia.

Mali'a paha, 'elua wahi ha'awina li'ili'i e loa'a iā kākou ma o nei 'ano mele 'ana mai. 'O kekahi, 'o ia nō ka ho'onohonoho pono 'ana i ka papa'aina Hawai'i, i loa'a ka 'ai a me ka i'a. Mai loko mai o nā mele ho'onu'u he 'umikūmāwalu i loa'a mai, a i helu papa 'ia ma ka Pāku'ina E o nei pepa, loa'a he ho'okahi wale nō mele e helu mai ana i ka 'ai wale nō, me ka 'ole o kahi i'a. Loa'a he 'eono mele e helu mai ana i ka i'a, me ka 'ole o ka 'ai. A, loa'a nō he 'umi mele nāna e helu mai i ka 'ai a me ka i'a. No laila, ma kēia mau mele e 'ike le'a ai kākou i ke 'ano o ka papa'aina Hawai'i, ua piha i ka loa'a 'ana o ka 'ai a me ka i'a, me he mea lā 'o ka hoā kēia o ko 'Amelika huina mea 'ai 'ehā: ka 'i'o, ka lau, ka waiū, a me ka 'ano'ano.

¹⁵ He ala nihinihi kai hele 'ia i ke kapa 'ana aku i kēia mau lāhui mele. 'O kekahi, e like me ke mele māka'ika'i, ua pa'a ka inoa i ka po'e pa'a mele o ka wā ma mua. 'O kekahi na'e, e like me kēia mau mele i haku 'ia no ka 'ai 'ana, ka pā'ina 'ana, a pēlā aku, 'a'ole i loa'a kahi inoa i ma'a iā kākou. 'Ano 'ē ke kani o ka inoa "mele 'ai" a i 'ole "mele 'aina" i ku'u pepeiao, a 'oko'a iki nā pahuhopu o kēlā me kēia mele i ho'ohui 'ia i kēia lāhui mele nei. No laila, 'oiai 'o ka hō'ike 'ana i ka nui o ka 'ai a me ka nui o ka mea 'ai kahi mea e pili ai nā mele a pau, e kapa 'ia ana nō he mau "mele ho'onu'u" i kēia pepa.

¹⁶ 'O ke mele ho'okahi i kū'ē i kēia hi'ohi'ona kūmau, 'o ia ho'i 'o "Nā 'Ono o ka 'Āina." 'O ka pahuhopu nō na'e o ia mele, 'o ia ho'i ke mele 'ana mai i kekahi mau 'ano o ke kalo: 'o ka lehua 'oe, 'o ka manuulu 'oe, a pēlā wale aku, a me ka ho'oikaika 'ana i ka pilina o ke kanaka me ke kalo ma o ua mele nei. He i'a na'e ka 'ono ma'amau o ke mele 'ana mai.

Kāko‘o ‘ia kēia hui ko‘olua ‘ana o ka ‘ai a me ka i‘a e ka wehewehe ‘ana i nā mana‘o o ua mau hua ‘ōlelo nei, a he ko‘olua maoli nō ke ‘ano. Penei kā Pukui i wehewehe maila:

‘ai: Food or food plant, especially vegetable food as distinguished from i‘a, meat or fleshy food; often ‘ai refers specifically to poi¹⁷

i‘a: Meat or any flesh food. Any food eaten as a relish with the staple (poi, taro, sweet potato, breadfruit), including meat, vegetable, or even salt. Also ‘īna‘ī. Ka i‘a lauoho loloa o ke kuahiwi, the long-haired relish of the mountain [greens].¹⁸

Ua ahuwale maila ka pilina o ka ‘ai a me ka i‘a ma kēia wehewehe ‘ana: ‘a‘ole paha i hiki ke wehewehe i ka mana‘o o kekahi hua‘ōlelo me ke kuhi ‘ole ‘ana aku i kona ko‘olua. A ‘ike ‘ia nō ho‘i ka pono o kekahi i kekahi, ke ‘ai ‘ia e Kānaka. A no laila, ke mele mai ‘o Lot Kauwē, penei: "Poi ‘uala kāohi pu‘u," ‘a‘ole wale nō ia poi he mea e emi ai ka lihaliha loa o ke āhole, akā he ko‘olua ia no ka i‘a i hele a nui ma nei mele, i loa‘a iā ia kona ko‘olua pono‘ī, a i pa‘ewa ‘ole ai ka papa‘aina i ho‘omākaukau ‘ia. Pēlā pū nō paha ke kuleana o kā Lili‘u ‘oene a me ke kalo mana,¹⁹ kā Kinney poi lehua,²⁰ kā Alama miki poi,²¹ a me kā Ichimura poi ‘awa‘awa.²² Ke hui pū ka ‘ai me ka i‘a, ‘o ia nō ka ‘ai ma‘amau a ka Hawai‘i, ka mea nāna e pale aku i kā Enrique Salmón i kapa ai he "Big Gulp culture," nāna e hānai mai i ka nui lehulehu i ka ‘ai i palai ‘ia, ho‘omomona ‘ia, a ha‘aliu ‘ia. Wahi a ia nei, ma Mekiko ‘ākau-komohana, ‘o ka pa‘akikī o ka loa‘a ‘ana o kēia ‘ano mea ‘ai ke kumu e ola ai ka po‘e ‘ōiwi o laila i ka ‘ai maoli o

¹⁷ Pukui a me Elbert, *Hawaiian Dictionary*, sv. ‘ai.

¹⁸ Pukui a me Elbert, *Hawaiian Dictionary*, sv. i‘a.

¹⁹ Lili‘uokalani, "He ‘Ai na Kalani."

²⁰ Clarence Kinney, "Nā ‘Ai ‘Ono," mele ‘ia e Eddie Kamae a me nā Sons of Hawai‘i, *This is Eddie Kamae*, Hula Records HS-512, 1966, LP.

²¹ Sam Alama, "Ama‘ama," mele ‘ia e Johnny Noble and his Hawaiian Music, Featuring Sam Alama, lou ‘ia i ka lā 17 o ‘Apelila, 2018, <https://www.youtube.com/watch?v=EwEDpRX2DjM>.

²² Matilda Kauwē Ichimura, "Me ka Miki Poi," mele ‘ia e The Kihei Brown Trio, *Right-On Keia*, Hula Records, HS-550, LP.

ko lākou ‘āina.²³ Eia ‘o Kauwē ke paipai nei i ia ola like, ma o ka ho‘ohanohano ‘ana a me ka ho‘olaha ‘ana i ka ‘ono loa o kā kākou papa‘aina ‘ōiwi.

‘O ka lua paha o ka ha‘awina li‘ili‘i i loa‘a i kēia nānā ‘ana i ke kino o kā Kauwē mele, ‘o ia ho‘i ka ‘ike ‘ana i ke kūlana o ia mea he ‘ai a he i‘a paha, ma ka papa‘aina Hawai‘i a i ka mana‘o o ka lāhui Kanaka Maoli. Mea maila ‘o Pukui no ke ko‘iko‘i o ka ‘ai, penei:

‘Ai may designate food or eating in general, but specifically it refers to the paste termed *poi* made from the corm of the taro (Hawaiian *kalo*). The Hawaiian diet was built around *poi*.²⁴

Hō‘oia ‘ia nō kēia ‘ikena i ka wehewehe ‘ana i ka ‘ai a me ka i‘a, i puana ‘ia ma luna a‘e nei. ‘O ka mea ‘āpiki na‘e, ‘a‘ole paha i kāko‘o nui ‘ia e kēia po‘e mele ho‘onu‘u. Mai loko mai o nā mele he ‘umikūmāwalu i loa‘a, he ho‘okahi wale nō mele nāna i helu mai i ka ‘ai me ka ‘ole o ka i‘a. A, ‘oiai helu mai ka hapanui o nā mele i ka ‘ai a me ka i‘a (he ‘umi nō mele), kuhi ka hapanui o lākou (he ‘eiwa) i ho‘okahi ‘ai, i ko‘olua no nā i‘a he nui hewahewa e ho‘onu‘u ‘ia.²⁵ No laila, ‘a‘ole paha hiki ke kuhihewa. ‘Oiai ‘o ka ‘ai, ka poi, a me ke kalo nō ho‘i ka ‘ai nui a ka po‘e Kānaka Maoli, a ma laila nō ka mana e ola pono ai ke kino, ka lāhui, a me ka ‘āina, ‘a‘ole ma laila ka nui o ka ‘ono e miko ai ua ola nei. Aia ia i nā i‘a like ‘ole o Nā Kai ‘Ewalu: ka i‘a holo o ke kai, ka i‘a pili pōhaku, ka i‘a holoholo ‘āina, ka i‘a lau lupalupa, a me ka i‘a mili i ka lima. A, ‘o ia kai mele ‘ia i loko o kēia po‘e mele, e like me "Aloha ka Manini."

Inā pēlā, ‘eā, maopopo paha iā kākou ē, i loko nō o ka mana a me ke ola e loa‘a iā kākou iā Hāloa, ‘a‘ole i lawa no ka ho‘oulu ‘ana i ko kākou Lāhui — ua lawa ia no ke ola a me

²³ Enrique Salmón, *Eating the Landscape: American Indian Stories of Food, Identity, and Resilience* (Tucson: University of Arizona Press, 2012), 25.

²⁴ Mary Kawena Pukui a me E.S. Craighill Handy, *The Polynesian Family System in Ka-‘u, Hawai‘i* (Rutland: Charles E. Tuttle Company, 1972).

²⁵ ‘O kā Lili‘u "He ‘Ai na Kalani" ka mea i ‘oko‘a. ‘O ke mele ho‘okahi ia i kaulike loa ai ka ‘ai a me ka i‘a — ho‘opuka ‘ia ‘elua ‘ano ‘ai a me ka ‘elua ‘ano i‘a. ‘Oiai he mele ia no ke ali‘i, no ka ‘aha‘aina ho‘omana, a pēlā aku, he kūpono nō paha kēia kaulike o uka me kai, ka ‘ai a me ka i‘a, a he mea ko‘iko‘i paha ia no ka haku mele.

ka mau ‘ana o ka lāhui, ‘a‘ole nō na‘e no kona ulu ‘ana a‘e a māhuahua. Ma kēia mau mele, ‘a‘ole nō e mele ‘ia ana ka māihi ola o kākou me ka lana ‘ana paha i ka ‘auwae. No Kauwē mā, ‘a‘ole i lawa. Mele ‘ia ka ‘ono, ka miko, ka lihaliha, ka le‘ale‘a, ka lupalupa, a me ka uluwehi — mele ‘ia ka uluāo‘a ‘ana o ka lāhui nei a me ko kākou ‘uhane i piha i ke aloha. E like me nā lālani mele i haku ‘ia e Helen Desha Beamer, "Ua ‘ai, ua inu a kena / ‘A‘ohe mea e koe aku."²⁶

Ua ‘ano pili kēia kuana‘ike no ke ola i kā Gerald Vizenor i kapa ai he *survivance*, a i wehewehe ‘ia maila e King, Gubele, a me Anderson ma ke ‘ano he ho‘ohui pū ‘ana i nā mana‘o o ka *survival* a me ka *resistance*. Ma o kēia ‘ano ha‘i mo‘olelo a mo‘omo‘olelo ‘ana mai, pakele akula ka po‘e ‘ōiwi i ka ho‘opau loa ‘ia e ka ho‘okolonaio, a kū‘ē/kūpale aku nō ho‘i i nā ‘ōnaehana aupuni o kēia mau lā e ho‘omau ana i ka hana ho‘okolonaio i kala loa akula.²⁷

Ho‘ākāka hou maila ‘o Vizenor i kona mau mana‘o penei:

The character of survivance creates a sense of native presence over absence, nihility, and victimry.

Native survivance is an active sense of presence over absence, deracination, and oblivion; survivance is the continuance of stories, not a mere reaction, however pertinent. Survivance is greater than the right of a survivable name.

Survivance stories are renunciations of dominance, detractions, obtrusions, the unbearable sentiments of tragedy, and the legacy of victimry.²⁸

Ma kēia mele ‘o "Aloha ka Manini," a ma nā mele ‘ē a‘e i mele ‘ia ai ka ‘ai a mā‘ona a me ka inu a kena, ‘a‘ole nō e nele ka ho‘omaopopo ‘ana i ka Hawai‘i, ma muli paha o ka noho piha ‘ia o nei mau mele e ka i‘a i ma‘a iā ia. Ku‘upau nō kēia mau mele i ka ‘ono i loa‘a i ke kai momona, a he ‘ano kūkala hilahila ‘ole ia i ua momona nei, i ka waiwai a me ka ‘ono lua ‘ole o ka ‘āina

²⁶ Helen Desha Beamer, "Mahai‘ula," mele ‘ia e Robert Cazimero, *Robert Cazimero*, The Mountain Apple Company MAC 1001, 1978, LP.

²⁷ Lisa King, Rose Gubele, a me Joyce Rain Anderson, "Careful with the Stories we Tell: *Naming Survivance, Sovereignty, and Story*," ma loko o *Survivance, Sovereignty, and Story: Teaching American Indian Rhetorics*, King, Gubele, a me Anderson, LH (Logan: Utah State University Press, 2015), 7.

²⁸ Gerald Vizenor, "Aesthetics of Survivance: Literary Theory and Practice," ma loko o *Survivance: Narratives of Native Presence*, Vizenor, LH (Lincoln: University of Nebraska Press, 2008), 1.

kulāiwi o kākou a me kona Lāhui ponoʻī. ʻIke ʻia ka nui iʻa e noho ana ma ka laupapa; honi ʻia ke ʻala o ka iʻa ke hoʻomākaukau ʻia no ka ʻai ʻana, a moni ʻia nō hoʻi kona ʻono, me ke kāohi pū ʻana mai o ka poi ʻuala. He aloha wale nō, a he aloha ʻauʻa ʻole ʻia. Ma ia ʻano, he mau moʻolelo nō hoʻi kēia mau mele no ka *survivance*, no ko lākou hōʻole ʻana i nā moʻomoʻolelo hoʻokolonaio i haʻi mai no ka naʻaupō, ka nāwaliwali, ka hepa, a me ka lokoʻino o ko kākou Lāhui aloha.

Eia kekahi, pili aku nō hoʻi kēia mau mele, a me ko lākou kuanaʻike e kālele ana i ka ʻono o ka ʻāina, me ka manaʻo i hāpai ʻia e Ernest Stromberg. ʻOiai ʻaʻole paha i mahalo nui ʻia kāna kālailaina e Vizenor (kuhi maila ʻo Vizenor he ʻōlelo "derivative" wale nō kā Stromberg no ia mea he *survivance*, i nānā ʻole i kona mau pōʻaiapili),²⁹ he mea hoʻoulu manaʻo kā Stromberg wehewehe ʻana penei: "While 'survival' conjures images of a stark minimalist clinging at the edge of existence, survivance goes beyond mere survival to acknowledge the dynamic and creative nature of Indigenous rhetoric."³⁰

Pēlā nō hoʻi ke ʻano o kēia mau mele hoʻonuʻu. Helu ʻia ka *ono* o ka ʻāina — ʻo ia hoʻi nā iʻa o ke kai — a he nui nō. A, eia hoʻi, moʻala ʻia a haupa ʻia nō ke ʻai ʻia, ma luna aʻe nō o ka mahalo wale ʻana nō i ka mea i loaʻa. Me he mea lā, ʻo kēia hoʻonuʻu piha ʻana i nā ʻono o ka ʻāina, ʻo ia hoʻi ke ʻano e pono ai ke Ea ʻana o kākou a kū hou i ko kākou moku ponoʻī. ʻAʻole lawa ke ea hapa ʻana, ka māihi ola ʻana, a me kā hoʻomau wale ʻana nō i nā pono i koe iā kākou i kēia wā nele nei. Aia nō a kāʻeo ka ʻumeke, a piha ka ipu kai, a mikomiko aʻela i ka paʻakai, a laila, e loaʻa mai ai ka pono.

ʻO ka haʻawina hoʻi i koe, he manaʻo nui ia, a ua pili nō i nā manaʻo ʻelua i hāpai ʻia e Silva a me de Silva i ka maka mua o nei mokuna, ʻo ia hoʻi ke koʻikoʻi o kahi i loaʻa ai ka ʻai (a

²⁹ Ibid., 20.

³⁰ Ibid.

ī'a paha), a me ke 'ano o ka 'ai (a ī'a paha) i ho'onu'u 'ia. Wahi a Silva, ma muli o ka loa'a 'ana o ka 'ai a me ka ī'a mai nā wahi like 'ole o ka pae 'āina, mele 'ia a ho'omana 'ia ko Kalākaua noho Ali'i 'Aimoku 'ana no ka Pae 'Āina holo'oko'a, mai Kumukahi a i Lehua. A 'o kā de Silva ho'i, ma muli o ke koho pono 'ana i nā 'ano mea 'ai o kā Kalākaua 'aha'aina, ua ho'omana 'ia kona noho Ali'i 'ana, a kūpale 'ia ka 'ōhumu 'ana mai waho mai.

Ma nei mele nō ho'i 'o "Aloha ka Manini," 'ike 'ia ko Kauwē minamina i kahi i loa'a ai nā ī'a 'ono āna. Ma ka lālani 'elua o ua mele nei, hō'ōia 'ia nā ī'a mua i helu 'ia ma o kahi a lāua e noho ai, ma ka "laupapa," a 'ike 'ia auane'i, mai laila mai nō nā ī'a a pau loa i ho'ohanohano 'ia e kēia mele: 'o ka manini, ka pōpolo, ke kala, ka nenuē, ka nahawehe, a me ke āhole.³¹ 'A'ole kēia he mau ī'a o ke kai hohonu a eia nō ho'i, 'a'ole ia he mau ī'a i kaka'ikahi o ka loa'a 'ana mai. Lē'ia na'e ke kai papa'u i kēia mau ī'a, e like me ka mea i ho'ākāka 'ia i ka puke kilo ī'a a Margaret Titcomb:

[No ka manini:] Mrs. Pukui relates: "It was one of the commonest fishes of my birthplace, Ka'u, in Hawaii."³²

[No ke kala:] This fish is so abundant that it is eaten considerably for that reason. Mullet and *moi* and other fish are more popular, but *kala* is easier to find and catch.³³

[No ka nenuē:] Pa'ahana Wiggin Says: "A choice fish in Ka'u... We call it *ī'a papa*... because it remained inside the reef close to shore."³⁴

[No ke āhole:] A common shore fish, found in both salt and fresh water, the young abundant along sandy beaches, chiefly in shallow water.³⁵

³¹ Margaret Titcomb, *Native Use of Fish in Hawaii* (Honolulu: University of Hawai'i Press, 1972).

³² Ibid., 106.

³³ Ibid., 85.

³⁴ Ibid., 114.

³⁵ Ibid., 59. E ho'omaopopo 'ia: helu 'ia nō ka pōpolo ma kēia puke, akā 'a'ole i wehewehe 'ia kona 'ano e like me nā ī'a 'ē a'e o luna nei. 'A'ohe wahi 'ōlelo no ia mea he nahawehe.

Ua akāka maila ke ‘ano o kā Kauwē mele a me ka ‘ono āna e ho‘ohanohano nei, he mea i pili i ke one hānau, i laha loa a nui ho‘i, a i ma‘alahi ka loa‘a ‘ana mai. He mau i‘a nō ho‘i kēia i hiki ke ‘ai ‘ia i kēlā me kēia lā, a hopohopo ‘ole paha ka lawai‘a i ka pa‘akikī o ka loa‘a ‘ana mai a me ka lō‘ihi o ka māhuahua hou ‘ana mai o ua mau i‘a nei o ke kai. ‘O ka mea e ‘oi a‘e ai kēia mahalo ‘ana i ka i‘a noho laupapa, ke nānā ‘ia nā mele ho‘onu‘u he ‘umikūmāwalu i loa‘a mai, ua like nō a like ke ‘ano. Ma ua mau mele nei, helu ‘ia he kanakolu kūmālima ‘ano i‘a, a mai loko mai o ia hui, noho ke kanakolu kūmālua ma kai papa‘u. ‘O ke a‘u, ke akule, a me ke aku wale nō kai noho i kai hohonu, a ma ‘elima wale nō mele i hea ‘ia ai ko lākou mau inoa. No laila, he mea ma‘amau loa kēia ho‘ohanohano ‘ana i ka ‘ono o ka i‘a o ka laupapa, a me he lā ua ‘oi a‘e ka mahalo a me ka ‘oli‘oli o nā haku mele i ia ‘ano i‘a.

Na kēia ‘ikena paha e ho‘ākāka maila i ka haupa a me ka ho‘onu‘u ‘ana o ke Kanaka Maoli. ‘Oiai mana‘o ‘ia paha i kēia mau lā, ‘a‘ole wale nō i pili ka *feast* i ka nui o ka ‘ai i loa‘a, akā i ke ‘ano kūikawā a kāka‘ikahi nō paha o ke ‘ano o ua ‘ai lā, ‘a‘ole nō pēlā ka mea i mele ‘ia maila. Ma kā Kauwē mele, ‘ike ‘ia ‘elua mea nui i mahalo ‘ia: ka loa‘a koke o nā i‘a, a me ka like ‘ole ho‘i o nā mea i loa‘a. Ma laila nō ka ‘ono, a ma laila nō ka waiwai. Ua lawa ka haku mele i ka ‘ono o kēia mau i‘a ma‘amau, ‘a‘ole no kona hā‘awi pio ‘ana a hoka nō ho‘i me ka mana‘o ‘ana, ‘o ia wale nō ka mea i loa‘a. Akā, ua lawa ‘o ia no ka mea ‘ike ‘o ia i ka ‘ono maoli nō o ia mau i‘a, i ka nui launa‘ole o nā ‘ano i hiki ke ho‘omākaukau a ‘ai ‘ia,³⁶ a i ka waiwai o ka ‘ono ma‘amau o ka ‘āina. Kāko‘o ‘ia nō ho‘i kēia mana‘o e ka ‘ai a Kauwē i ho‘owali ai i ko‘olua no ka nui i‘a o kāna papa‘aina, ‘o ia ho‘i ka poi ‘uala. ‘A‘ole kēia ‘o ka poi lehua i hānai

³⁶ Helu ‘ia e Titcomb ‘ehiku ‘ano ‘oko‘a no ka ‘ai ‘ana i ke kala, a ‘ano like ia me ka ho‘omākaukau ‘ana i nā i‘a like ‘ole i wehewehe ‘ia ma kā ia nei puke. (85)

‘ia ai ‘o Kalākaua, ‘a‘ole nō ‘o ka manaulu e ulu ai ka mana o ka lāhui. He ‘uala wale nō, i loa‘a i nā ‘āina like ‘ole, a i nā wā like ‘ole, i loko nō o ka loa‘a me ka ‘ole o ka poi kalo.³⁷ A, he ‘ono.

Puana ‘ia maila kahi mana‘o like i kā Bina Mossman mele i kapa ‘ia nō ‘o "He ‘Ono." E like me kā Kauwē helu i‘a, mele mai nō ho‘i ‘o Mossman no nā i‘a o ka laupapa: ‘o ka nenuē ‘oe, ‘o ka ‘ō‘io ‘oe, ‘o ka ‘anae ‘oe, ‘o ka manini ‘oe, a ia mea aku nō. Akā, ha‘i pololei mai nō ‘o iala i kona make‘e ‘ana i ka i‘a o ka kai papa‘u, me ka pono ‘ole o ka ‘imi nui ‘ana i i‘a o ka hohonu, ma ka paukū nei:

Mai pi‘ikoi ‘oe i ke akule lā
A he i‘a ‘āha‘i i ka hohonu lā
Ho‘i iho ‘oe i kahi ‘anae lā
Me ka manini pūlehu ‘ia lā
‘O ke kole ē ka i‘a maka onaona lā³⁸

Ua ‘aelike ‘ia, ‘a‘ole kēia he mele i pili wale nō i ka i‘a o ka kai, akā pili kona kaona i ka ‘ume‘ume ‘ana i huapala — a pēlā nō ho‘i ka ho‘omaopopo ākea ‘ana i kā Kauwē mele no nā i‘a noho laupapa. Akā na‘e, ‘ike ‘ia nō ho‘i ka pili ‘ana o nā mana‘o aloha ‘āina i ua mau mele nei. Ma kekahi ‘ao‘ao, he mau mana‘o politika ia. Inā pēlā, ‘ano like kā Mossman kauoha ‘ana mai i ka "ho‘i" ‘ana i nā i‘a o ka kai papa‘u me ke mele ‘ana aku o Kekoaihiwaokalani i kāna lālani mele kaulana, "Ua lawa mākou i ka pōhaku / I ka ‘ai kamaha‘o o ka ‘āina." Ua pili nō ka ‘ai ho‘onu‘u ‘ana me ka ‘ai ahupua‘a, a no laila, ke koho kākou i ka i‘a o ko kākou kai pono‘ī, a me ka pōhaku o ko kākou ‘āina pono‘ī, koho ho‘i kākou i ke kūpa‘a ‘ana ma hope o ua ‘āina nei.³⁹

A, ma kekahi ‘ao‘ao ho‘i, he mau mana‘o mālama ‘āina a mālama kai ko loko nei. Mea ‘ia mai no ke kala, ua ‘ai nui ‘ia ma muli nō o ka nui i loa‘a ma kai, a hiki iā kākou ke mahu‘i i

³⁷ Wehewehe ‘ia penei e Pukui mā: "Cooked and compressed sweet potatoes allowed to ferment slightly and used as a substitute for poi when poi was scarce." (Pukui a me Elbert, *Hawaiian Dictionary*, sv. pa‘i ‘uala)

³⁸ Bina Mossman, "He ‘Ono," mai loko mai o *Nā Mele o Hawai‘i Nei*, 48-49.

³⁹ E nānā i kā Kahikina de Silva, "Killer Mele."

kona 'ēko'a: ke li'ili'i maila ka loa'a, emi maila ka nui o ka 'ai 'ana, i ulu hou a'e ai ka nui o ua mau i'a nei. No laila, 'o ka 'ai ho'onu'u 'ana o ka po'e Kanaka Maoli, 'a'ole paha ia he 'ai ā manō, me ka nānā 'ole 'ana aku i ka pono o ka 'āina a me ke kai nāna e hānai mai. A, ke ho'ohanohano kākou i nā i'a ma'amau o kai papa'u ma o ke mele a me ka 'ai 'ana aku, paipai kākou i kekahi 'ano kiko'i o ka haupa 'ana, i hiki paha ke kapa 'ia he *everyday feast* a i 'ole he *everyday indulgence*. E like me kā Corntassel i kākau ai no ka *everyday resurgence*, he 'ano kēia o ka 'ai Hawai'i i kauka'i a ho'oulu i nā pilina o ka 'āina a me ka lāhui, a he mea nō ho'i ia i hiki ke hana 'ia i kēlā me kēia lā, 'oia i 'a'ole ia he 'aha'aina e pono ai ka hana nui a me ka 'ai ho'oulu mana. A e like nō ho'i me ka *resurgence*, koi maila kēia 'ano 'ai i ko kākou mālama pono 'ana i ka 'āina nāna e ho'olako mai ana i ua mau i'a nei.

'O ke 'ano o ke aloha 'āina e mōakāka mai ana ma o ua mele nei, he 'ano 'ēko'a ia no ka waiwai kū'oko'a e loa'a i kekahi wahi ho'okahi, 'o ia ho'i kai 'ike 'ia ma nā lāhui mele 'ē a'e i nānā 'ia ma nei pepa. 'O ke aloha 'āina o nā mele ho'onu'a, pili 'ole ia i nā hi'ohi'ona 'āina, ka mo'olelo i pili aku iā ia, a me ke 'ano o ka nohona o kona po'e kānaka. A hiki iā kākou ke 'ike aku, 'a'ole wale nō ma laila e loa'a ai ka waiwai a me ke ko'iko'i o kekahi 'āina, akā aia ka hapanui o kona waiwai i ka pilina o Kānaka me ia, a me kona pilina me nā 'āina 'ē a'e o ka honua nei. 'Ike 'ia ke kahua o nei mana'o ma ke kuhi 'ana o ka 'ōlelo Kanaka i ka pilina o ka waha 'ōlelo me kāna mea/hana/wahi e wehewehe ana. Kuhi akula 'o Oliveira i nā hua 'ōlelo "nei" a me "ala" no ka hō'ike 'ana i ke 'ano kokoke a mamao paha o ka mea 'ōlelo me kāna mea e 'ōlelo ana; a pēlā pū me nā hua 'ōlelo "kēia," "kēnā," a me "kēlā" no ke kuhi 'ana i kahi mea i pili a pili 'ole paha i ka mea 'ōlelo a me ka mea ho'olohe. Ho'ākāka mai nō ho'i 'o ia nei i ke kuleana o nei mau hua 'ōlelo no ka ho'onohonoho 'ana i ko kākou ao e noho nei, ma ke 'ano he

palapala 'āina no ka po'e Kānaka Maoli.⁴⁰ Wehewehe mai ho'i 'o Andrade i ka waiwai o ka 'āina a me kona mau mo'olelo penei: "As they pass through the land or venture out onto the sea, *kūpuna* are constantly reminded by everything surrounding them that the past lives in the present. This intimate, constant association between the aboriginal people and 'āina is the foundation for their physical, mental, and spiritual relationships with the world."⁴¹

'O ke kahua nō ho'i ia no ko kākou pilina politika, me kēia 'āina, me ko kākou lāhui pono'i, a me nā mana nui a li'ili'i ho'i o ke ao. Aia nō i laila ka waiwai o kēia mau i'a li'ili'i a me ko lākou mau mele. Ma o ke mele mau 'ana, ka hānai mau 'ana, ka lawai'a mau 'ana, a me ka 'ai mau 'ana i kēia mau i'a, pēlā e ho'oulu hou 'ia ai nā pilina 'oiwi o kākou, a pēlā nō ho'i e Ea hou ai ka lāhui.

"Ama'ama" — E ho'okama'āina hou i ia mea he i'a

He aloha ē ka i'a lā
'Ai a ka 'ama'ama
'Ai a ka i'a lā
'Ai a ka lāwalu
'Ai a ka ho'omoemoe

He aloha ē ka i'a lā
'Ai a ka 'o'opu
'Ai a ka i'a lā
'Ai a ka 'ele'ele
'Ai a ka pākeokeo

He aloha ē ka i'a lā
'Ai a ka pa'akai
'Ai a ka i'a lā
'Ai a ka 'ono lā
'Ai a ka sawasawa

He aloha ē ka i'a lā
'Ai a ka 'opihi
'Ai a ka i'a lā
'Ai a ka maka lā
'Ai a ka piha pōhaku

He aloha ē ka i'a lā
'Ai a ka nīoi
'Ai a ka i'a lā
'Ai a ka welawela
'Ai a ka puhipuhi

Ha'ina 'ai 'ia mai
'Ai ana ka puana
Hui a ka pipi stew
Hui a ka miki poi
Hui a ka piha 'ōpū⁴²

⁴⁰ Oliveira, *Ancestral Places*, 86-87.

⁴¹ Andrade, *Hā'ena*, 3.

⁴² Sam Alama, "Ama'ama," mele 'ia e Johnny Noble and his Hawaiian Music, Featuring Sam Alama, lou 'ia 17 'Apelila 2018, <https://www.youtube.com/watch?v=EwEDpRX2DjM>.

‘O ka laha ‘ana aku o kēia mele, ‘a‘ole paha i like loa me ko "Aloha ka Manini," ‘oiai pa‘i wale ‘ia nō e ‘eiwa pu‘ukani. I loko ho‘i o ua heluna nei, pa‘i ‘ia kekahi me ka leo kanaka ‘ole; ‘o kekahi, na ka leo malihini nō; a ‘o kekahi, he mana ‘oko‘a loa ia, i haku ‘ia no ke ea like a me nā i‘a i ‘ano like nō ho‘i. Akā na‘e, ‘oiai ‘o Gabby Pahinui a me Israel Kamakawiwo‘ole kekahi o nā pu‘ukani nāna kēia mele, ua kama‘āina nō a makemake ‘ia ho‘i e ka lehulehu. Lohe pinepine ‘ia kā Kamakawiwo‘ole mana ma ka lekiō, a ho‘opili ‘ia aku nō e nā ‘ōpio ho‘okani ‘ukulele o ke au nei.

‘O kahi mea waiwai i loa‘a iā kākou no kēia mele, ‘o ia ho‘i kona oki leo ‘ia e ka haku mele, e Sam Alama a me kāna hui mele ‘o Sam Alama and His Hawaiians, ma ka makahiki 1928.⁴³ Ke lohe ‘ia ko iala mele ‘ana mai, he ‘eleu a he ‘eu‘eu ho‘i kau, ma muli paha o ke ‘ano o ka leo o nei pu‘ukani, ‘o ia ho‘i, no ka nui o ka ha‘iha‘i i lohe ‘ia. Hīmeni ‘ia nō e ka leo ki‘eki‘e o ke kāne, a he mea ma‘amau paha ka ha‘i i ia ‘ano leo mele. Akā, i kā Alama mele ‘ana, he keu a‘e nō. A he leo paha ia nāna e ho‘ākāka a ho‘onui i ka mana‘o nui i hāpai ‘ia e nā hua ‘ōlelo o kā ia nei mele, ‘o ia ho‘i ka ‘ono a me ka le‘ale‘a o ka "ai," a me ke "aloha" i piha ai ka na‘au, ke kau aku ka mana‘o i nā i‘a e ‘ono ai ka pu‘u ke moni. Paipai ‘ia nō ho‘i ke mele ‘ana aku penei, me ka nui o ka ha‘iha‘i, e ka pīna‘i ‘ana mai o ka hua ‘ōlelo ho‘okahi ‘o "ai." Maopopo i ka mea oli ka ma‘alahi o ka ha‘i ‘ana o ka leo ke ho‘opuka ‘ia ka ‘okina, a no laila, hana nui ‘o ia no ke kāohi ‘ana aku i ia hana no‘ono‘o ‘ole o ke kino.⁴⁴ No ua ‘o Alama nei na‘e, me he mea lā, ua ku‘upau ‘o ia i ka ha‘i ‘ana o kona leo, i lohe le‘a ‘ia ka le‘ale‘a o ka ‘ai ‘ana a me ka nui o ka haupa ‘ana i nā i‘a i aloha ‘ia. A no laila, maopopo le‘a iā kākou kēia mau mea a ‘elua: 1) ka ‘ai ho‘onu‘u maoli ‘ana i mele ‘ia e ua mele nei, a me ka 2) ke kino pālua o ia mea he mele, ‘o ia

⁴³ Johnny Noble and his Hawaiian Music, Featuring Sam Alama.

⁴⁴ Kalani Akana, papa oli, Ke Kula Kaiapuni o Waiau, 2001 & 2002.

ho'i kona mau hua 'olelo a me kona ea, a me ke kākō'o 'ana o kekahi kino i kekahi, i piha ai ka mana'o ona, a i pā ai ka na'au o kākou po'e ho'olohe a mele pū.

Ma waho o ua pīna'i 'ana mai o ka hua 'olelo "'ai" a me ka puana mau 'ana i ka lālani "He aloha ē ka i'a lā" i ka maka mua o kēlā me kēia paukū, 'a'ole nō i nui loa nā hua 'olelo o kēia mele, a 'a'ole nō paha ia he mele nui o ke kaona a me ka pohihihi o ka haku 'ana. 'A'ole na'e kēlā he kumu e kāpae aku ai i nei mele, me ka mana'o he huēwai maka ia. No ka mea, ke nānā hou 'ia kēia mele me ka nānā 'ole 'ana i ua mau 'olelo pīna'i nei, he 'ano helu ka mea i koe. 'Ike pinepine 'ia kēia hana 'o ka helu ma nā mele ko'ihonua a me kā kanikau, no ke kuhi 'ana a me ka hea 'ana aku i nā inoa, nā wahi, a me nā hana kaulana i pili i ka mea nona ia mele. Ma "'Ama'ama," helu 'ia nā 'ano i'a e 'ai 'ia, a me kekahi hana o ke kino kanaka, ke le'a 'o ia i ka ho'omākaukau a me ka 'ai 'ana i kēia mau 'ono o ke kai. A, ma ia helu 'ana nō e loa'a mai ai nā ha'awina ho'ihō'i Ea i ka Lāhui Kanaka Maoli.

E like me kā de Silva i ho'ākāka maila, he a'o ko ka nānā 'ana i ke 'ano o nā i'a e helu 'ia i loko o ke mele. Pēlā i loa'a ai ka leo ho'omana ali'i o "He 'Ai na Kalani" a me ka ho'ohanohano 'ana o "Aloha ka Manini" i nā i'a o ka laupapa. 'O ka ha'awina paha o kēia mele a Sam Alama, ma ona lā e ho'ākāka le'a 'ia ai ke 'ano o ia mea he i'a ma ka 'olelo a me ke kuana'ike Kanaka Maoli. A, ahuwale koke mai nō ē, 'a'ole wale nō ia he i'a nona ka hi'u, ka mea nāna e holo ma lalo o ke kai. Hea 'ia 'ekolu o ia 'ano i'a: ka 'ama'ama, ka 'ō'io,⁴⁵ a me ka 'o'opu, akā he nui hou aku nā i'a 'ē a'e i hea 'ia e Alama, 'o ia ho'i ka pa'akai, ka nīoi, ka 'opihi, a me ka pipi stew.

⁴⁵ Loa'a wale nō kēia i'a i ke pā leo i pa'a ai kā Sam Alama mele 'ana i kāna mele pono'i. Ma ua mana nei na'e, 'a'ole i puana 'ia ka 'o'opu a me ka 'opihi. Pa'akikī ke kuhi pololei 'ana i ka mana "kumu" o kēia mele, a me ka manawa a i 'ole ka haku mele i haku 'ia ai nā paukū hou. A ma kekahi 'ano, 'a'ole ia 'o ka mea nui ma kēia 'ano kālailaina. 'O ka mea e kau nei ko'u mana'o, 'o ia ho'i ka ho'omaopopo pono 'ana i ke mele, ma kona 'ano i hele ai a ma'a i ka lāhui e kū nei, me ka nalowale 'ole na'e o ka mea mua i haku 'ia a mele 'ia ho'i. He 'ano kuana'ike kēia e ho'omaopopo a mahalo aku ai i ka pili 'ana mai o nā hua'olelo, nā mana'o, a me nā pō'aiapili hou i kahi mele kahiko, ke ho'ōla 'ia 'o ia i ke au o ka manawa.

Ua ho'omaopopo 'ia kā Pukui wehewehe 'ana mai, he mea ka i'a e 'ai 'ia me ka poi — 'o ka i'a holo 'oe, 'o ka 'i'o 'oe, 'o ka 'īna'i nō paha, a pēlā aku. Akā, 'oko'a ka ho'omaopopo 'ana ma o ka puke wehewehe 'ōlelo, 'oko'a ho'i ke a'o ma o ke mele 'ana aku; 'oko'a ho'i ka ho'omākaukau a me ka 'ai 'ana aku. No laila, ke puka mai ke mele penei: "He aloha ē ka i'a lā / 'Ai a ka pa'akai," 'o ka mane'o maila nō paha ia o ka pepeiao, i ke kani ho'opu'iwa 'ana mai ē he i'a ka pa'akai. Pēlā nō ho'i ke mele 'ia no ka 'opihi, akā, 'oia he mau mea nō ia i ulu a noho ma ke kai, 'ano ma'alahi ka ho'onā 'ana i ka mane'o o ka pepeiao me ka ho'omaopopo 'ana i kā Pukui i ho'ākāka mai ai. Pū'iwa hou ka pepeiao i ka lohe 'ana he i'a ka pipi stew, akā, no kona 'ano he 'i'o, e 'ae 'ia auane'i nō. Ke kuhi nei nō na'e au i ka pū'iwa loa o kākou i ke mele 'ana mai ē he i'a nō ho'i ka nīoi, 'oia mau nō ko'u pū'iwa, a ma hope kēia o ka ho'olohe, ka heluhelu, a me ka no'ono'o nui 'ana aku no ua mele nei. No ke aha lā? Ho'ākāka le'a 'ia e Pukui ka ho'opuka 'ana i ka hua 'ōlelo "i'a" no ka launahale o uka,⁴⁶ a no uka mai nō ka nīoi. Kāko'o 'ia nō ho'i kona kuhi 'ia 'ana he i'a e ka nane i ho'okaulana 'ia e Nā Kaholokula, i ko lākou mele 'ana mai penei: "Miomio, welawela / Piko 'ole, unahi ma loko / He i'a 'ula'ula, 'ula'ula'ula / 'Eā 'eā 'eā." 'O ka ha'ina ho'i, he nīoi.⁴⁷

He mau mea 'oia'i'o nō kēia, akā, no ka hana nui o ko kākou ho'omaopopo a paipai 'ana iā kākou iho, 'ae, he i'a nō kēia mau mea hi'u 'ole, 'ike le'a 'ia ka loli loa o kā kākou 'ōlelo i a'o ai no ka honua nei, a me ka loli pū 'ana nō ho'i o ke kuana'ike a ia 'ōlelo e lawelawe a ho'okō ai. Ma ka 'ōlelo Kanaka ho'i, 'a'ole ka i'a he holoholona; 'a'ole nō ka manu he holoholona. Akā, mau nō ko kākou kuhi 'ana he *animal* ia mea he holoholona. 'A'ole paha.

⁴⁶ Pukui a me Elbert, *Hawaiian Dictionary*, sv. i'a.

⁴⁷ James Kaholokula, "Ho'omāke'aka," *Ti Time*, Hula Records HS 553, LP. Pa'i hou 'ia e Kainani Kahaunaele ma kāna pā CD 'o *Ōhai Ula*, Koops 2 Entertainment, 2010, CD.

Mali'a paha, ke 'ike 'ia nei ka hopena a me ka hua 'awa'awa o ka ho'oma'ama'a 'ia 'ana o ka po'e Kānaka Maoli i ia mea he *colonial alienation*, i ho'omaka 'ia he 'ekolu kenekulia aku nei, a i mau mai nei nō a hiki i kēia au. Mea mai 'o Ngūgĩ Wa Thiong'o, no kona lāhui o Kenya, ua ho'omaka ia ho'oka'awale ho'okolonaio ma o ka ho'owahāwahā 'ana aku i ka 'ōlelo makuahine o ka 'ōiwi o laila, a ho'opili 'ia aku me ka na'aupō, ka mōhala 'ole 'ana mai, ka ho'ohilahila, a me ka ho'opa'i. Penei nō ho'i:

Colonial alienation takes two interlinked forms: as active (or passive) distancing of oneself from the reality around; and an active (or passive) identification with that which is most external to one's environment. It starts with a deliberate disassociation of the language of conceptualisation, of thinking, of formal education, of mental development, from the language of daily interaction in the home and in the community. It is like separating the mind from the body so that they are occupying two unrelated linguistic spheres in the same person. On a larger social scale it is like producing a society of bodiless heads and headless bodies.⁴⁸

I ka manawa i ho'oholo 'ia ai ma ke kāmāwai e a'o 'ia nā kula a pau o Hawai'i nei ma ka 'ōlelo Pelekania wale nō, i ka makahiki 1896, 'o ia "deliberate disassociation" kai kō. 'Oiai ua mau aku nō ka nohona 'ōlelo Kanaka ma ka hale, ka 'ohana, a me nā kaiāulu, he 'ōlelo 'ē wale nō ko ke kula. E like paha me kā Ngūgĩ Wa i ho'ākāka maila, no ke po'o ke kula a me ka 'ōlelo haole; a, no ke kino ka nohona ma'amau a me ka 'ōlelo makuahine.

'Ike 'ia nō na'e ke kolo hele 'ana o ua naio nei a komo ma nā pā like 'ole o ka nohona nei. 'A'ole i li'uli'u ka pāpā 'ana 'a'ole e kula 'ia ke Kanaka Maoli i kāna 'ōlelo pono'i, a ua ho'ēmi a ho'onaloia 'ia ka 'ōlelo 'ōiwi ma nā hale aupuni a me nā 'oihana like 'ole o ka Pae 'Āina nei. A ma mua o ka piha 'ana o ka ho'okahi a 'elua paha hanauna ma hope mai o ka pāpā a'o 'ōlelo Hawai'i, ua ha'alele 'ia nō ka hale a me ka 'ohana e ka 'ōlelo a kona makuahine. 'O ka hopena e 'ike 'ia nei i kēia au, 'a'ole wale nō ia 'o ke ka'awale o ka waihona no'ono'o a me ke kino ma o ka 'ōlelo i ho'opa'a 'ia ma kona ao pono'i — he 'imi na'auao a i 'ole he 'imi ola.

⁴⁸ Ngūgĩ Wa Thiong'o, *Decolonising the Mind*, 28.

Akā, 'o nā kino Kanaka o ke au huluhia nei, ke 'ike 'ia nei ka hemo loa 'ana o ka 'ōlelo a me ka 'ike Kanaka mai loko mai ona. A, i loko nō o ko kākou hana 'i'o 'ana i mea e noho hou 'ia ai ke kino e ua 'uhane Maoli nei a me kāna 'ōlelo pono'i, na kēia 'ano hua 'ōlelo 'o "i'a" — he 'u'uku wale nō ke nānā aku — nāna e ho'ākāka maila i ka launa 'ole loa o ke kahua o ko kākou ho'omaopopo 'ana i ke ao nei me ko nā Kānaka Maoli o ka wā ma mua.

He hua 'ōlelo 'u'uku maoli nō kēia, a me he lā, he mea li'ili'i wale nō ke 'ano o ko kākou kuhi 'ana aku i nā lāhui animala o ka honua nei. Eia kā, 'o kekahi kumumana'o nui o kēia mokuna, a me kēia papahana noi'i holo'oko'a, 'o ia ka ho'oulu hou 'ana i nā pilina 'ōiwi o kākou po'e Kānaka 'ōiwi me ke ao nei. Ke loli ka 'ōlelo a kākou e ho'opuka ai no ka hō'ike a me ka ho'omaopopo 'ana i kēia mau kupa kanaka 'ole o ka 'āina, 'o ka loli a'ela nō ia o ko kākou pilina me ia mau kupa, a me ko kākou ho'omaopopo 'ana i ka pili pākahi 'ana o lākou, kekahi me kekahi.

Eia ho'i, mau nō ke kau 'ana o ko'u mana'o i ka 'ōlelo kaulana, "The fish don't talk about the water." Mea maila 'o Risseeuw, ho'opuka 'ia kēia 'ōlelo no nā "elements in human relations which seem too obvious to name and are in fact left unsaid, [and which] have a more far-reaching effect than one realizes initially. The fish do not talk about the water — it is so self-evident that they cannot exist without it — further mention is unnecessary."⁴⁹ Pēlā ke 'ano o kēia hua 'ōlelo 'o "i'a" — a me nā hua 'ōlelo he 'ehia lā i koe aku.⁵⁰ He māhele ia no ke "kai" e puni ai kākou i'a maoli, a no laila, mahu'i wale 'ia nō kona 'i'o, a kama'ilio 'ole 'ia e kākou.

⁴⁹ Risseeuw, "The fish don't talk about the water," 5.

⁵⁰ Hāpai 'ia nō ho'i e Laiana Wong ke "komo malū [ʻana o] ka 'ōlelo haole i loko o ka puana Hawai'i" ma o ko kākou puana 'ana i ka hua "w" ma ka 'ōlelo Hawai'i. Wahi āna a me kāna kumu kālai 'ōlelo 'o Albert J. Schutz, puana mua 'ia e nā lehelehe 'elua o ke Kanaka; i kēia wā na'e, ka wā e kū ai ka 'ōlelo haole i ka moku, puana pinepine 'ia e ka paenihō, i kona pili pū 'ana i ka lehelehe. Akā, no ke kai 'ōlelo haole e ho'opuni mai ana iā kākou, hana 'ia me ka no'ono'o 'ole a me ka 'ike 'ole paha i ka noho 'ana o kona hua ma Kahiki. (Laiana Wong, "Pehea lā ka puana 'ana i ka wē?" *Kauakukalahale*, 31 'Okakopa 2017, <https://kauakukalahale.org/page/2/>, lou 'ia i ka lā 20 o 'Apelila, 2018.)

Mahu‘i ‘ia e ka mānaleo o ka wā ma mua, he i‘a nō ia. Mahu‘i ‘ia e kākou po‘e a‘o ‘ōlelo Hawai‘i, he *fiu* kona ‘ano. Akā, ke kama‘ilio ‘ia nā hui Kanaka ‘elua, e ‘ike aku ana nō: ua kuapo ‘ia ko kākou kai me ka maopopo lihi wale ‘ana nō iā kākou. ‘Akahi a ‘ike le‘a ‘ia ka ‘oko‘a loa o ke kai a kākou e holo nei. A inā pēlā, ke noho wale nei nō kekahi o nā mana‘o ho‘okumu o ka ‘ikena o ko kākou lāhui ma kekahi kai, a ke holo nei nō kākou i‘a ma kekahi.

‘O ka pahuhopu o kēia mea he ho‘ōla lāhui ‘ōiwi, ‘o ke kuapo hou ‘ana i ke kai, i lilo hou ai ka ‘ike a me ka lōina Kanaka Maoli ‘o ia ka pō‘aiapili a kākou e mahu‘i wale ai, me ka no‘ono‘o ‘ole, a i komo hou kēlā ‘ike ho‘okumu i loko o ka waihona no‘ono‘o, ke kino, ka ‘uhane, a me ka hana ma‘amau a kākou po‘e Kānaka. Ho‘omaopopo maila ‘o Ngūgĩ Wa ē, ma muli o ka ho‘oka‘awale ‘ia ‘ana o ke Kanaka mai ka ‘ike a me ka ‘ōlelo aku a kona Lāhui, ‘o kona ho‘opili akula nō ia i ka mea i ‘oko‘a loa aku, i ka lāhui ho‘okolonaio paha. A inā pēlā, e aha ‘ia ana ka ‘ike a me ka ‘ōlelo i ha‘alele ‘ia? Mau nō paha ka loa‘a — ma nā puke, ma nā mele, a me nā ‘ōlelo a nā kūpuna i ho‘opa‘a ai ma ka palapala a me ka lola. Akā, he pipī wale nō paha ia ola ‘ana ona. I ka hemo ‘ana o kēia ‘ike mai ka nohona Kanaka a me ke kino Kanaka, ho‘ohemo ‘ia nō ho‘i mai ke ao Kanaka Maoli, a ho‘ēmi ‘ia kona mana ‘o ka ho‘omau ‘ana i kuana‘ike Kanaka Maoli nāna e ho‘okahuli i ke kuana‘ike ‘ē e hālī‘i mai ana i ke kulāiwi, a pēlā pū me nā ‘ōnaehana kūpilikī‘i e ulu mai ana mai loko mai ona.

Inā na‘e e kuapo ‘ia ana kēia kai, aia nō a pa‘a kēia ‘ike a me kēia ‘ano ‘ikena i ka na‘au a me ke kino o ke Kanaka Maoli, ‘a‘ole wale nō ma nā puke a me nā mele āna e puni ai. He a‘o ka mea e pono ai, akā, he a‘o ‘oko‘a ia, he a‘o ho‘ohemo kolonaio. Ho‘omaopopo maila ‘o Qwo-Li Driskill i ka waiwai o ke a‘o *kino* ‘ana o ka po‘e ‘ōiwi, penei:

Learning happens through our bodies, through embodied practice, through doing. Acts of survivance are tangible, embodied, and material acts that continue our lifeways as indigenous people. Decolonization is learned through embodied practices that restore cultural memory to our bodies and communities. Colonization and genocide in the

Americas and elsewhere depend on the destruction of cultural memory through attacks on indigenous rhetorical practices. To counter these attacks, indigenous people in the United States and Canada are in the process of reasserting the importance of indigenous traditions, languages, and knowledges through community-based events such as language-immersion classes, arts courses, and indigenous garden projects as a part of decolonizing our lives and land bases and asserting what Robert Warrior (1995) calls "intellectual sovereignty" and Scott Richard Lyons calls "rhetorical sovereignty" (Lyons 2000).⁵¹

‘O kekahi mea paha e ho‘ākāka ‘ia maila e kēia ‘ano o ka nalu ‘ana iho, ‘o ia ho‘i, ‘oko‘a ka ‘ike lihi a me ka ho‘omaopopo ‘ana i kekahi mana‘o a lolina paha, ‘oko‘a ka pa‘a loa ‘ana o ka ‘ike a me ka lolina i ka na‘au o ke Kanaka, i ho‘omau ‘o ia i ka nohona Kanaka Maoli, a i lilo ia i kahua no nā hana a me nā ‘ōlelo like ‘ole o ua Kanaka nei. Inā ‘o ka ho‘omaopopo ‘ana ka pahuhopu, ua lawa paha ka pa‘a ‘ana o kēia mau ‘ike a lolina paha ma nā waihona ‘ike e kū ka‘awale ana mai ke Kanaka aku: ‘o ka puke ‘oe, ‘o ke pā leo ‘oe, a pēlā aku nō. Eia na‘e, inā kākou e kūlia nei i ke Ea hou ‘ana o ka ‘āina a me ka Lāhui ‘ōiwi o Hawai‘i nei, e ho‘omaopopo le‘a kākou ē, ‘a‘ole ko kākou ‘ike, ‘a‘ole ho‘i kā kākou ‘ōlelo he mea kino ‘ole. He kino kona, a ‘o ia ho‘i ke kino Kanaka o kona Lāhui pono‘ī — o kākou po‘e Kānaka Maoli. A ma ia kino nui, a me ia mau kino kanaka pākahi ho‘i, e ola ai ua ‘ike(na) nei.

‘O ke mele, a me ke mele ‘ana nō ho‘i, he ala nō ho‘i ia e komo piha ai kēia ‘ike (a me ke kuana‘ike āna e halihali ai) i ke kino Kanaka o kākou, a pa‘a. ‘Oiai aia ka nui o ke a‘o ma ko kākou mau kino, a me ka ho‘okō ‘ana o ke kino i ka lolina ‘ōiwi, ke lohe a mele mau kākou i ka pilina o Kānaka me nā i‘a o ke kai, a ke mele akāka kākou i nā ‘ano o ua po‘e i‘a nei, komo ka ‘ike i loko, a hele nō a ma‘a iā kākou ke kuhi ‘ana aku ē, he i‘a ka pa‘akai. Eia kekahi, na ke mele a me ke mele ‘ana aku e paipai a hō‘eleu mai iā kākou no ka hānai, ka hopu, ka

⁵¹ Qwo-Li Driskill, "Decolonial Skillshares: Indigenous Rhetorics as Radical Practice," ma loko o *Survivance, Sovereignty, and Story: Teaching American Indian Rhetorics*, King, Gubele, a me Anderson, LH (Logan: Utah State University Press, 2015), 57. Pēlā i kālele ‘ia ai.

ho'omākaukau, a me ka 'ai 'ana i kēia mau i'a, a komo loa ka 'ike a me ka 'ono i loko pono o ke kino.

He mau ala pono kēia e noho pa'a ai kēia 'ike i loko, a lilo nō ia 'o ia ke kuana'ike e no'ono'o 'ole 'ia. Aia nō na'e kekahi hi'ohi'ona o ke mele i 'oi a'e, a i kāko'o piha i kona lilo 'ana i kai e puni ai kākou i'a, a 'o ia nō ho'i ke kulanā o ke mele, he mea ia e hana pū 'ia e ka po'e kānaka. He hana mehameha paha ka heluhelu ma ke 'ano he a'o, akā 'a'ole pēlā ke mele. Hiki ke hīmeni ho'okahi 'ia 'o "Ama'ama" a me nā mele 'ē a'e, akā 'a'ole paha ia 'o ka mea ma'amau. A'o pū 'ia paha e nā hoa papa 'ōlelo Hawai'i; mele pū 'ia ma nā hui kanikapila; ho'olohe pū 'ia e ka 'ohana ma ka lū'au ho'opiha makahiki o ke keiki; a pēlā aku nō. Inā mele pū 'ia kēia mau mele, me ka nānā pū 'ana o ka po'e hīmeni i ka ha'awina o laila, ho'oikaika hou 'ia ke a'o — 'a'ole wale nō ma ka pīna'i 'ana mai o nā hua 'ōlelo o ke mele, akā ma muli ho'i o ke a'o like 'ana me nā hoa hīmeni. No ua hui hīmeni nei, lilo ke kuana'ike o ke mele, 'o ia ka pō'aiapili i 'aelike 'ia, a 'o ia ana nō ka pō'aiapili e ma'a iā lākou. Ke hui like lākou, a ke ho'opuka like lākou i kēia mele, ho'opa'a hou 'ia ka 'ike ma ke 'ano he kahua e mahu'i wale 'ia a he kai e kūkākūkā 'ole 'ia.

No laila, ke no'ono'o kākou no kā Corntassel wehewehe 'ana i ke ea 'ana a'e o ka 'ōiwi a me ka pili hou 'ana o ka po'e 'ōiwi me nā 'āina, nā kaiāulu, a me nā lōina 'ōiwi o kākou, e ho'omaopopo le'a nō: 'a'ole kēia he mau hana a he mau pilina kū ka'awale. 'A'ole hiki ke ho'ōla hou 'ia nā 'āina me ka 'ole o ka ho'ōla Kānaka. 'A'ole hiki ke ho'ōla hou 'ia ka lōina me ka 'ole o ka ho'ōla 'āina. 'A'ole hiki ke ho'ōla hou 'ia ke kanaka me ka 'ole o ka ho'ōla 'ana i kona Lāhui. A, hiki 'ole ho'i ke ho'ōla 'ia nā kaiāulu Kanaka Maoli ma waho o ka ho'ōla hou 'ana i nā lōina o ko kākou po'e kūpuna. Aia a lilo ua mau lōina nei, a me ka 'ikena ho'i, 'o ia ka piko

o nā kaiāulu o kākou, a laila, ho'okō 'i'o kākou i ka hemo ho'okolonaio a me ke Ea piha 'ana o ka Lāhui Kanaka Maoli.

"Nā 'Ai 'Ono" — 'Ono ka 'ai i ka ho'omākaukau 'ia e ke Kanaka

I 'ono nā mea 'ai i ka maika'i
O ke kuke 'ana, kupa 'ia 'ana,
'Oma 'ia 'ana

I 'ono nō ka poi lehua
I ka wali pono 'ōwili 'ia,
Kō 'ia 'ana, ka ho'owali 'ana

I 'ono nō ka i'a lāwalu i ka miki'oi
Hulihuli 'ana, wahī 'ia 'ana,
Ka lāwalu 'ana

I 'ono nō ka i'a pūlehu i ka mo'a pono
Ka 'ōlali 'ana, hulihuli 'ana,
Moemoe 'ana

I 'ono ke momoni iho i ka naunau
A wahī pono,
Pāhe'ehe'e ke ale iho

Mikomiko nō ka ipukai, ka haupa 'ana iho
Hā'ale i ke kai, tomi,
Tomi iho ka pepenu 'ana

Ha'ina nō ka 'ai 'ono, mūkā iho ana,
'Ono i ka pu'u,
Aleale iho, ke momoni 'ana⁵²

Kākau maila 'o Melissa Nelson no ke 'ā'ume'ume pinepine 'ana o ke ao no'ono'o a me ke ao lonoa kino, ke huipū i ka nohona o kekahi kanaka, penei:

Feeling inside this fluid, living entity of what we call "nature" does have its consequences, as my sensuality often gets in the way of my scholarship. But then again, my scholarship often gets in the way of my sensuality. It is a common conundrum, feeling the difference between the world of thought and the world of my

⁵² Clarence Kinney, "Nā 'Ai 'Ono."

other senses. Do I read through that wetlands ecology essay or that classic piece on Zen Buddhism, or do I work with my hands in the garden repotting lupine and sage and revel in the smell of sweet-smelling medicine plants and fresh dirt? Do I sit and pull black-and-white words from full-spectrum thoughts or walk in a damp redwood forest to feel like a small mammal? There is a profound relationship between these different activities.⁵³

Na wai e 'ole ka 'oia'ī o kēia mau 'ōlelo? 'Ike 'ia ke 'ā'ume'ume a me ka pilina o kēia mau ao 'oko'a, a he mōakāka loa paha kēia kūlana ho'oku'iku'ī ma ka pō'aiapili e nānā pono 'ia ana i kēia mokuna, 'o ia ho'i ka ho'omākaukau a me ka haupa 'ana i ka 'ai 'ono o ka 'āina. Ma kekahi 'ao'ao, hiki ke lilo loa i ka ho'onu'u 'ana i ka momona o ka 'āina me ke kai — 'o ia paha kahi mea nui i mele 'ia ma nei mele a Clarence Kinney, i hō mai ka "'ono" i kēlā me kēia paukū ona.⁵⁴ A ma kekahi 'ao'ao ho'i, hiki nō ke lilo loa i ke kākepakepa a me ka ho'opāpā no nā 'ano mea like 'ole i 'ai 'ia, a me ko lākou mau 'ano o ka ho'omākaukau 'ia.

E like nō na'e me kā Nelson i wehewehe maila, 'a'ole wale nō paha kēia he 'ā'ume'ume o ke kino me ka no'ono'o, akā, he pilina hemo 'ole ia no 'elua ao 'oko'a, 'o ia nō 'oe 'o ka pilina 'o uka me kai, 'o ka pō me ke ao, 'o ke kāne ho'i me ka wahine. Ho'ākāka hou a'ela 'o ia nei: "As I stimulate many senses and *decenter thought*, I eventually illuminate new cognitive pathways and storylines."⁵⁵ He hoa paha ko kēia *decentering of thought* ma ka 'ōlelo a me ka pō'aiapili Kanaka Maoli — 'o ka "'ike" kekahi hua'ōlelo no ka *sense*, i wehewehe 'ia nō ho'i e ka hua 'ōlelo "lonoa." No laila, no ka Hawai'i, he 'ike ko ka maka, ka pepeiao, ka ihu, ka pu'u, a me ka 'ili kekahi, a ma o ka no'ono'o 'ana o ke kino ma o kona mau māhele like 'ole, pēlā e

⁵³ Nelson, "Getting Dirty," 231.

⁵⁴ Puka mai nō ka hua 'ōlelo "'ono" i nā paukū a pau, koe ka paukū 'eono. Ma laila na'e i puka mua ai ka hua 'ōlelo "mikomiko" a he 'ano 'ono maoli nō ia.

⁵⁵ Ibid., na'u ke kālele.

loa'a ai ke a'o a me ka na'auao. Pēlā nō ho'i e ho'oulu ai ka no'ono'o i ka "enticement, arousal, and critique" i loko o kākou.⁵⁶

Eia au ke kuhi nei ē, na ke mele e ho'opili aku i kēia mau ao 'oko'a ma kahi ho'okahi, ma kahi wā ho'okahi, a ma ka pō'aiapili ho'okahi, i ulu mai nō mai loko mai o ka iwikuamo'o o ka Lāhui. A eia kekahi, ma o kēia ho'opili pū wale 'ana nō e kō ai ko kākou mana'o ho'oulu Lāhui. No ka mea, inā noho wale nō kēia mau lōina i kahi o ka no'ono'o nui a me ka 'ike ho'omaopopo, e like a like ana ka hopena me kā Ngūgĩ Wa wānana 'ana i ka loa'a 'ana mai o ka lāhui po'o 'ole. A, inā noho wale nō kēia mau lōina i ke kino, me ka no'ono'o 'ole o kākou no ke ao pāno'ono'o, e mau ana nō ko kakou holo 'ana i ke kai e'e a ka malihini, me ka maopopo 'ole nō paha. No laila, na ke mele e paipai a ho'oulu i kēia mau hana 'elua. Ho'ohanohano a ho'onui nō 'o ia i ka le'ale'a a me ka 'ono o Kānaka i kēia mau i'a, ka miki poi, a pēlā aku, akā noho mau nō ia i ka pō'aiapili o ka 'ōlelo a me ka no'ono'o, i hiki iā kākou ke 'apo aku a ho'okahua i ka 'ike ho'omaopopo Lāhui kūpono, ma o kāna 'ōlelo pono'i. E 'ole ko kākou ho'ākāka 'ana i kēia mau lōina a me kona 'ikena ma o ua 'ōlelo makuahine nei, hiki ai iā kākou ke ha'alele i ke ao haole nāna e kuhi mai ana i ka hewa me ka pololei no nā hanauna he nui wale.

Hō'ōia nō ho'i 'o Oliveira i kēia pilina hemo 'ole o ka no'ono'o me ka lonoa o ke kino ma o kāna i kapa maila he "sense abilities" o ka po'e Kānaka Maoli. Kuhi mai 'o ia nei i ke kūlana *sensual* o ka 'ikena Kanaka, 'oiai loa'a ka 'ike iā kākou ma o nā 'ike like 'ole o ke kino a me ka na'au. A, 'o kāna ha'awina no kākou, 'o ia ho'i, 'a'ole nō he mea kupu wale ka 'ike i loa'a

⁵⁶ Ibid.

ma ka hana: "engaging in an activity in and of itself does not ensure knowledge acquisition," a pēlā pū me ka lilo 'ana o ke Kanaka i loa o ua lōina nei.⁵⁷ Eia hou:

... a "sense ability" is the capacity to receive and perceive stimuli from our oceanscapes, landscapes, and heavenscapes and to respond to these sensory stimuli in ways that contribute to our overall understanding of our world. It is an awareness that our environment is constantly sending us information, but unless we hone our abilities to sense the world around us, much of this information can go undetected and unappreciated.⁵⁸

Eia ka'u e kuhi hou aku nei, aia nō ho'i ka pono 'o ka ho'oikaika 'ana i ka 'ōlelo a me ka mo'o'ōlelo a kākou e ho'opa'a a wehewehe ai i ka 'ike i loa'a i ke kino, o hala aku nō ho'i i ke kāpalalū o ke kama'ilio 'ana aku.

Ho'omana'o hou mai nō ho'i 'o Oliveira iā kākou no ka pahuhopu e kō i ko kākou ho'omaopopo a ho'oikaika 'ana i ka 'ike lonoa i ili mai mai nā kūpuna mai, 'o ia ho'i ka ho'onoho pono 'ana iā kākou Kānaka i ko kākou mau wahi kūpono ma ke ao nei, a me ka ho'oulu mau 'ana i ka pilina o kākou Kānaka me ko kākou mau 'āina a mau kaiāulu ho'i. 'Oiai he 'ike nō kēia i ho'okino 'ia i nā kualono, nā awāwa, nā lima, nā umauma, a me nā iwikiuamo'o o Hawai'i nei, he mea pilikahi ia i ua mau mea kiko'i nei:

Kanaka knowledge was often highly localized as well. Lawai'a (fishers) knew about the conditions of the ocean and methods of fishing that best suited the needs of their own places. While general knowledge of particular practices can be applied to other places in ka pae moku, some techniques are adapted generation after generation and are uniquely suited for specific needs within particular kulāiwi.⁵⁹

Kauka'i aku kēia lōina 'i'ike i ka ho'ohui pū 'ana i ke Kanaka, kona 'āina, a me nā lōina o kona Lāhui. No laila, ke pa'a hou ka 'ike — ma o ka hana o ke kino, ke mele 'ana i ke mele, ka pule

⁵⁷ Oliveira, *Ancestral Places*, 112.

⁵⁸ Ibid., 94.

⁵⁹ Ibid., 105.

‘ana, ka hula ‘ana, a pēlā aku nō — ho‘āla hou ‘ia a ho‘oikaika hou ‘ia ua mau pilina nei, a kū pono ke Kanaka i kona wahi pono‘ī.

Ho‘okō ‘ia nō kēia kuleana e kā Kinney mele; ‘o ka mea kupanaha paha, ma o ka ‘ono a me ka le‘ale‘a e kō ai.

Aia nō i nā lālani mua o ke mele kahi e hāpai mua ‘ia ai kēia kuleana a me ka ha‘awina nui o "Nā ‘Ai ‘Ono," penei: "I ‘ono nā mea ‘ai i ka maika‘i / O ke kuke ‘ana, kupa ‘ia ‘ana, / ‘Oma ‘ia ‘ana." Ma kēia māmala ‘ōlelo ho‘okahi, ho‘ohuipū ‘ia ka ‘āina (mai laila mai ka mea ‘ai), ke kanaka (nāna i "kuke" aku), a me ka lōina (ka hana a me ka "maika‘i" o ke kuke ‘ana), a mōakāka ho‘i, ma muli wale nō o kēia hana pū ‘ana a hui pū ‘ana o nā mea ‘ekolu, no laila i ‘ono ai ka mea ‘ai. ‘O kekahi mea nāna e kuhi ana penei, ‘o ia ka pilina ‘ōlelo i ho‘opuka ‘ia ai ka puana mua o ke mele. He mea ma‘amau ke kuhi ‘ana i ka ‘ākena ‘a‘ano ma o ka "i," penei: "Ua ‘ono ka mea ‘ai i ka maika‘i o ke kuke ‘ana." Eia na‘e, ke ho‘opuka mua ‘ia kēlā "i" ho‘okahi ma ke ‘ano he māka painu no ua ‘a‘ano nei, kālele ‘ia ka ‘ākena, i maopopo mua i ka mea ho‘olohe ē, na kekahi i ho‘oulu i ka ‘ono o ka mea ‘ai. No laila, ke puana ‘ia ma ke mele, "I ‘ono nā mea ‘ai..." ke mahu‘i ‘ē nei ka mea ho‘olohe i ka loa‘a ‘ana mai o ke *kumu* i ‘ono ai ia mea ‘ai. A ‘o ka pane ho‘i, i ka hana maika‘i a ka mea nāna i kuke.

Ho‘onui ‘ia kēia kuhikuhi i ka mea ho‘omākaukau ‘ai e ka helu ‘ana o ka haku mele i nā kūlana maiāu ona, a me kāna hana, ā piha ka hapa mua o ke mele i ua ho‘ākāka ‘ana nei. Eia hou, ‘o ka "maika‘i" ‘ano laulā o ka paukū mua, kuapo ‘ia ‘o ia no nā hua ‘ōlelo i ‘oi a‘e o ka pilikahi a me ka hāiki o ka mana‘o i nā paukū ma hope ona. No ka poi lehua, he pono ka "wali pono"; no ka i‘a pulehu, ‘o ka "mo‘a pono" ia; a no ka i‘a lāwalu, makemake ‘ia ka "mikioi." He mau kūlana kēia i pili loa i ka mea ‘ai i ho‘omākaukau ‘ia, a me ka hana a ka mea nāna e ho‘omākaukau.

I kāko‘o hou aku no kēia hana mikioi a ka lima ho‘omākaukau ‘ai, helu ‘ia maila nā ‘ano like ‘ole e kuke ‘ia ai ka i‘a a e ho‘owali ‘ia ai ka poi. A, e like nō ho‘i me ka mea i ma‘a i ka Hawai‘i, he ho‘opili pono i kahi hua ‘ōlelo i kona pō‘aiapili pono‘ī, pili loa nō kēia mau hua ‘ōlelo i ka hana a me ka mea ‘ai i mele ‘ia. I ka paukū mua, mele ‘ia nā ‘ano ho‘omākaukau ‘ai i loa‘a mai paha mai waho mai, a i ma‘a paha i ke ākea: ke kuke ‘ana, ke kupa ‘ana, a me ka ‘oma ‘ana. Ma hope mai na‘e, lele aku nō i ka hana i ma‘a i ke Kanaka Maoli mai ka wā ma mua mai, a ‘ike ‘ia ka hana i kū nō i ka lōina kūmau o ka po‘e ‘ōiwi o nei ‘āina. No laila, no ka ho‘owali ‘ana i ka poi, ho‘opuka ‘ia kekahi mau hua ‘ōlelo i ‘ane like, ‘o ka wali pono, ka ‘ōwili, a me ka ho‘owali. A, puana ‘ia ho‘i kekahi hua ‘ōlelo i ma‘a ‘ole paha i kekahi hapa nui o kākou, ‘o ia ke "kō" ‘ana i ka poi. Wahi a Pukui, ‘o kēia ke kōmi ‘ana i nā pu‘upu‘u o ka poi ma ka ‘ele o ka ‘umeke, i mea e pau ai nā pu‘u, a wali loa ka poi.⁶⁰

Ma ke a‘o ‘ana mai o ke mele i kēia hua ‘ōlelo, ma loko ho‘i o kēia pō‘aiapili ona, ‘ike (hou) kākou i kēia hana kuluma a ka po‘e Kānaka Maoli, a‘o (hou) kākou i nā lōina e mālama pono ai iā Hāloa, a ‘a‘apo (hou) kākou i ka hua ‘ōlelo kūpono nāna e wehewehe. Inā ‘a‘ole kēia he hana i ma‘a i ka mea ho‘olohe, mali‘a paha, e ho‘omaka ana nō ‘o ia i ke kō ‘ana i ka poi, a ho‘ōla hou ‘ia kēia lōina i kona ‘ohana. A i ‘ole, ua ma‘a paha ka hana, akā hana ‘ia me ka maopopo ‘ole ē he hana kuluma ia mai kinohi mai; eia nō ka hō‘oia, a me ka hua ‘ōlelo e ho‘omaopopo ‘ia ai. Ke ‘ike le‘a kākou i nā hana li‘ili‘i a ke Kanaka, no laila mai e loa‘a ai ka lōina ākea (e la‘a: ke kō ‘ana i ka poi, i wali), ‘oi loa a‘e ko kākou ho‘omaopopo pono i ua lōina nei, ‘oi aku ho‘i ka hiki ‘ana iā kākou ke ho‘okō me ka maiau a me ka mikioi. Ola hou nā lōina i ke mele ‘ana; ola mau i ka hana pono ‘ana o ke Kanaka.

⁶⁰ Elbert a me Pukui, *Hawaiian Dictionary*, sv. kō.

Pēlā aku nō kā Kinney mele ‘ana mai no ka lāwalu ‘ana i ka i‘a, ma o ka hulihuli a me ka wahī pono ‘ana, a no ka pūlehu ‘ana ho‘i, i ‘ōlali mai ka i‘a ke ‘ai ‘ia. Akā, no ka nui o nā hua ‘ōlelo pilikahi i puka ma nei mele no ke kuke ‘ana i ka mea ‘ai, ‘ō‘ili maila kekahi mea kupanaha ke nunenune aku. ‘O ia ho‘i, ‘a‘ole nō he ho‘okahi i‘a i hea ‘ia ma kona inoa pono‘ī. A, ma waho o ka poi lehua o ka paukū ‘elua, ‘a‘ole nō he wahi mea ‘ai i kuhi ‘ia ma kona inoa pono‘ī. ‘Elua paha hua o kēia hana. ‘O kekahi, kālele piha ‘ia ka lōina e mākaukau ai ka i‘a no ka ‘ai ‘ana, a me ka hana e wali pono ai ka poi. A‘o ‘ia kekahi o kēia mau lōina ho‘omākaukau ‘ai, a me ka ‘ōlelo no ua mau lōina nei. A, ‘ike le‘a ‘ia ka pilina ma waena o ke Kanaka a me nā lōina ho‘omākaukau ‘ai, i ‘ono ka mea‘ai. Me he mea lā, aia wale nō a "mikiōi" ka ho‘okō ‘ana o ke Kanaka i ka hana kuluma a kona lāhui, a laila e mikomiko ai ka ‘ai ke momoni iho. Kāko‘o kā Titcomb i kēia mana‘o, i ke kuhi ‘ana mai ē: "Fish were never brought to the serving place without some preparation. Fresh fish were always salted, if only a little, the salt allowed to permeate the flesh to some extent."⁶¹ I ‘ono nō i ka hana a ke kanaka.

‘O kekahi hua ho‘i, ‘ike lihi ‘ia ka lolua a me ka laulā o ia mea he "kiko‘ī" a he "pilikahi" paha, no ka lōina a me ka pō‘aiapili a ke Kanaka Maoli. Ma muli o ka makemake o ka Hawai‘i i ke kuke ‘ana i ka i‘a ho‘okahi ma kekahi ‘ano ho‘okahi i pili pono iā ia, a i loa‘a pono ai kona ‘ono maoli, hiki paha iā kākou ke kuhi i nā ‘ano i‘a i koho ‘ia, ma o ka ho‘opuka wale ‘ana nō i ke ‘ano o ka ho‘omo‘a ‘ia ‘ana. ‘O ka lāwalu, he ‘ano ia i ho‘omo‘a pinepine ‘ia ai ka ‘ama‘ama, ka nenuē, ka moi, ke kūmū, a pēlā aku. A ‘o ka pūlehu ho‘i, makemake ‘ia no ke kuke ‘ana i ke kala, ka ma‘i‘i, ka manini, ka pāku‘iku‘i, a pēlā aku. No laila, inā ma‘a ke Kanaka i ka lōina ho‘omākaukau i‘a, a me nā i‘a ‘ōiwi o Nā Kai ‘Ewalu, lawa ke kuhi ‘ana i ke ‘ano i kuke ‘ia, a loa‘a kahi papa‘aina e moni ai i ka hā‘ae. Eia kekahi, ‘oiai ‘a‘ole i kuhi pololei ‘ia nā i‘a ma o ko

⁶¹ Titcomb, *Native Use of Fishes*, 21.

lākou mau inoa pono‘ī, ua lawa nō ka hakahaka li‘ili‘i o ke mele no ka ho‘opihapiha ‘ana o ka mea ho‘olohe i ia hakahaka — i kāna i‘a punahele o ka lāwalu a me ka pūlehu ‘ana paha.

‘O ka hapa mua o kēia mele, ua ho‘opiha ‘ia nō i ka helu ‘ana i nā ‘ano e ho‘omākauakau ai ke Kanaka i ka ‘ai a me ka i‘a e piha pono ai kāna papa‘aina. ‘O ka hapa ‘elua, ho‘omau nō ia i ka ho‘ohuipū ‘ana i ke Kanaka, ka ‘ai, a me ka lōina o kona lāhui, akā, ma o ka helu ‘ana i nā ‘ano e ‘ai a mo‘ala ai ua Kanaka nei i ka mea ‘ai. Ma kahi o ka pīna‘i ‘ana mai o nā hua ‘ōlelo i pili i ke kuke ‘ana i ka i‘a a me ka ho‘owali ‘ana i ka poi, lohe nui ‘ia nā hua ‘ōlelo i pili i ka ‘ai ‘ana: ka momoni, ka naunau, ka pāhe‘ehe‘e, ka haupa/ha‘upā, ka pepenu, ka mūkā, a me ke aleale. No laila, e like me ka hana nui a me ka mikioi e pono ai ka ho‘omākaukau ‘ana o ke Kanaka i kāna mea ‘ai, ua like a like ka mākumakuma o kona ho‘onu‘u ‘ana i ka ‘ai ‘ono i pāhola ‘ia mai. A ‘ano like mai ho‘i ka loa‘a: a‘o ‘ia a puana ‘ia e ka lehulehu nā hua ‘ōlelo e pono ai no ka mahalo ‘ana aku i ka ‘ono o ka ‘ai, a me ka wehewehe ‘ana aku i ke ‘ano o ka haupa ‘ana i ua ‘ono nei. He mea nui kēia, ‘oiai, aia a hiki ke ho‘opuka i ka ‘ōlelo makuahine i nā pō‘aiapili a pau o ke ola, a laila ua ola nō. Inā a‘o wale nō kākou i ka ‘ōlelo e pono ai ka hele kula, ka mālama ‘āina, ke kālai ‘ōlelo a mo‘olelo paha, a me ka nūhou, ‘o ia wale nō nā pō‘aiapili e hiki ai iā kākou ke kama‘ilio mōakāka ma ka ‘ōlelo makuahine. A, pehea nā māhele ‘ē a‘e o ka nohona, e like me ka haupa ‘ana i nā ‘ono o ka ‘āina?

Wehewehe mai nō ho‘i ua ‘o Wong i ka pa‘akikī o ka ha‘alele loa ‘ana o ka mea a‘o ‘ōlelo Hawai‘i i ke kuana‘ike a me nā lōina ‘ōlelo o ka haole i pa‘a ‘ē i loko ona. ‘O kēia mau lōina, "[they] operate just below the level of awareness," a no laila, ‘a‘ole nō i hikiwale ke kuhi ‘ana o ka mea a‘o ‘ōlelo Hawai‘i i nā lōina haole i puni ai ‘o ia, a he keu aku nō ka pa‘akikī o ke kuapo ‘ana i ua mau lōina lā me kahi lōina āna e ‘ike iki ‘ole ai. Penei ‘o Wong:

The most difficult aspect here is imagining new ways of speaking that do not exist in the default repertoire [ma ‘ane‘i, ‘o ka ‘ōlelo Pelekania]. The default repertoire,

although it does not limit the ideas we are able to conceive, does have a profound influence on them. An English speaker might never imagine the existence of certain Hawaiian ways of pointing unless prompted by exposure to them. Even upon recognizing such ways of speaking as important aspects of Hawaiian worldview, it is not easy to incorporate them into one's repertoire without a full understanding of the appropriate environment for their use.⁶²

Pili kā Wong papahana noi'i i ke kuhikuhi (a kuhi 'ole 'ana paha) a ke Kanaka i kahi 'ākena ma o ka 'ōlelo a me ke kuana'ike o ka po'e Kanaka Maoli. Akā, hiki nō ho'i ke pili mai i kēia papahana, i ka lilo 'ana i ka 'ono loa o kekahi 'ai. Hō'ike 'ia ma ke mele a Kinney ma o ka helu 'ana i ke 'ano o ua 'ono nei, a me ka ho'opuka 'ana i mau māmala 'ōlelo i pili pono nō i ka 'ai, e la'a: "Pāhe'ehe'e ke ale iho" a me "... tomi / Tomi iho ka pepenu 'ana." 'A'ohe ko'olua 'ōlelo haole o kēia mau puana a ka Hawai'i, no laila, 'a'ohe ala o ka mea 'ōlelo haole e hiki aku ai i ua mau 'ōlelo nei, koe ke alaka'i 'ana mai o kahi kama'āina. 'O ua mele nei kekahi o nā kama'āina nona ia 'ike, i hiki ke kuhi mai i ka malihini i ka 'ōlelo e pono ai, a me kona "pō'aiapili piha," i hiki ke 'apo 'ia a pa'a.

Maopopo nō na'e iā kākou 'eā, 'a'ole wale nō i pili ke aloha 'āina i ke 'ano o ka no'ono'o 'ana a me ka piko mai laila mai e puka ai ka 'ōlelo a kākou Kānaka. He kino nō ho'i kona i pa'a loa i ka 'āina a me ka lāhui ona.⁶³ A he 'ikena nō ho'i kēia e paipai a ho'oulu 'ia e ke mele a Kinney, i mea e ulu pono ai ke kino o ke Kanaka a me ka momona o kona 'āina.

I kēia mau lā, kuhi pinepine 'ia ka maika'i o ka 'ai a ka Hawai'i no ke kino o ke Kanaka: no ka li'ili'i o ka 'aila a me ke kelekele 'ino i 'ai 'ia, no ka nui o ka launahele o ka honua, no ka maika'i launa 'ole o ke kalo a me ka poi, a no ke kūpono o ka i'a o ke kai, 'o ia ka

⁶² K. Laiana Wong, "Hawaiian Methodologies of Indirection: Point-less vs. Pointless," ma loko o *Critical Qualitative Research in Second Language Studies: Agency and Advocacy*, (151-170), 160.

⁶³ Puana ikaika 'ia kēia 'ikena ma ka mo'olelo nūpepa "O Keaha ke Aloha Aina?" kahi e paipai aku ai ka mea kākau i ka Hawai'i e "hele i na Ekena o ke aupuni apana aina, a loa mai" he 'āina nona iho. No ka mea, 'o ke aloha 'āina, 'o ia ho'i "ka mahi i ka aina" a me "ka hua o ka aina, aole e moraki, aole e kuai, aole e hoolimalima loihi, aole hoi e haawi wale aku na hai e noho wale mai me kou maopopo ole i kou kuleana a me na mea ano like... A'ohe aloha aina e ae o keia wale no." *Ka Lei Rose o Hawai'i*, 15 'Apelila 1898, 8.

"i'o" ma'amau o ke ale aku. 'A'ole na'e kēia he 'ikena hou loa, akā, pēlā i mo'olelo 'ia maila i ka mo'olelo nūpepa "Ka Hoonaauao ana i na Keiki Hawai'i o Keia Mua aku, no ka Pono o Keia Lahui," i pa'i 'ia i ka nūpepa *Kuokoa* i ka makahiki 1923. 'Imi akula ka mea kākau o ia mo'olelo i ke kumu e emi nui ana ka lāhui Kanaka Maoli o kona wā, a 'o ka loa'a 'o ia ho'i "ka hoohemahema o ka malamaia ana [o nā keiki li'ili'i] e na makuahine Hawai'i." A 'o kekahi o nā pilikia, 'o ia ho'i ka hemahema o ka hānai 'ana aku. 'Ike 'ia auane'i, 'a'ole nō ka maika'i o ka 'ai 'o ka pilikia, 'oiai "aole he ai io [pn: oi] aku o ka maikai e hooikaika ana i ke kino, i oi aku mamua o keia ai o ka poi" a "ke olelo nei na kauka, aole he mea i oi aku mamua o ka i'a." Aia ka pilikia i "ke ano o ka hoomoa ana, [i] lilo i mea onoia a i mea no hoi e hooemi mai ana i na hoolilo o ka noho ohana ana." A, he 'oia'i'o nō ho'i ia no ka ho'owali 'ana i ka poi, ke kuke 'ana i ka i'a, a me ka ho'omo'a pono 'ana i ka 'i'o pū kekahi.⁶⁴ No laila, i ola pono ai ke kino o ke Kanaka, pono iā ia ka i'a kūpono, i ho'omākaukau pono 'ia a 'ono i ka pu'u ke moni.

A, 'oiai 'o ke Kanaka ke kino ne'ene'e o ka 'āina, a 'o ka 'āina ke kino ākea o ke Kanaka, he like a like ke ola o kekahi me kekahi. No laila, i ola pono ai ke kino o ka 'Āina, pono nō ho'i iā ia ka 'ai pono 'ana o ke Kanaka. Inā haupa kākou i ka 'ai a me ka i'a o ko kākou 'āina kulāiwi, e 'ike 'ia ana ka makemake nui i ia 'ano 'ai, a e koi 'ia ana ka ho'oulu 'ana i ka 'ai o ka lo'i a me ka i'a o ka loko; e ho'olā'au 'ia ana nō ho'i ka mālama pono 'ana a me ka lawai'a pono 'ana i ka i'a o ka kai. A e kō ana nō ho'i kēia māhele o ke aloha 'āina, i hō'ike 'ia ma ka nūpepa *Ka Lei Rose o Hawai'i*, 'oiai e hele ana nō a lupalupa ka 'āina, a momona ho'i i ka 'ai 'ia a me ka ho'oulu 'ia 'ana e Kānaka. Hiki ke 'ike lihi 'ia nei mana'o i ka paukū 'eono o kā Kinney mele no "Nā 'Ai 'Ono," ka paukū i puana 'ia penei:

Mikomiko nō ka ipukai, ka haupa 'ana iho

⁶⁴ "Ka Hoonaauao ana i na Keiki Hawai'i o Keia Mua Aku, no ka Pono o Keia Lahui," *Ka Nupepa Kuokoa*, 19 'Apelila, 1923, 2.

Hā'ale i ke kai, tomi,
Tomi iho ka pepenu 'ana

I ka nānā mua 'ana, mōakāka loa ka mana'o o kēia paukū a me kona aka nui, 'o ka "ipukai."
Wahi a Pukui mā, he ipu a he 'umeke paha kēia e lawelawe 'ia ai a mālama 'ia ai paha ka i'a⁶⁵ e
'ono ai ka pu'u. 'Oiai he "mikomiko" ka ipukai a Kinney e mele mai ana, ua piha nō, ua 'ike 'ia
kona 'ono, a ho'ākāka hou 'ia e kāna mele 'ana mai no ka "hā'ale" 'ana i ke kai a me ka
"pepenu" 'ana ho'i. Akā nō na'e, he mana'o hou aku paha ko keia "ipu kai," i hāpai 'ia ma kēia
'ōlelo no'eau: "O Po'o ke ko'a, ka ipu kai aloha a nā li'i." Wahi a Pukui i wehewehe maila, he
kai lawai'a 'o Po'o, ma kahi o Mokumanu, a he punahele ia na nā ali'i kahiko o O'ahu nei.⁶⁶
Inā pēlā, he mana'o hou aku nō ko kā Kinney lālani mele. 'O ka mea i mikomiko, i piha, a i
haupa 'ia no kona 'ono, 'o ia ho'i ke kai e loa'a ai ka i'a. A he 'oia'i'o nō, no ka mea kauka'i like
ka momona o ua kai lā a me ka 'ai pono 'ana o ke Kanaka, kekahi i kekahi. Ke hemo mai kēia
pilina, 'o ka pipī maila nō ia o ke ola o lāua.

Ma o nei mele a Kinney e 'ike le'a 'ia ai ka pili hemo 'ole o ka 'āina (a me kona 'ai e
hānai mai ana), ke Kanaka, a me ka lōina 'ōiwi o ka lāhui Kanaka Maoli. Aia a pili pono lākou
'ekolu, a kāko'o like kekahi i kekahi, a laila e 'ono ai ka 'ai, momona ai ka 'āina, a ola ai nō ho'i
ka lāhui Kanaka Maoli o Hawai'i nei. 'O ke kahua kēia o ke ola pono 'ana o kākou po'e
Kānaka a me ka 'āina a kākou e ho'oulu ai. E lilo nō ho'i i kahua no ke Ea 'ana o ko kākou
lāhui a me nā kuleana aupuni a kākou e ho'ōla hou ai no kēia mua aku.

⁶⁵ E ia nei, ke ho'ohana 'ia nei nō kēia hua 'ōlelo ma ke 'ano i a'o 'ia maila e kā Sam Alama "Ama'ama."

⁶⁶ Pukui, *Ōlelo No'eau*, 277, helu 2535.

"Lū'au Hula" — He 'ai hānai kino, he 'ai ho'oulu lāhui

Ke 'oni nei ka huila
E ua wahi huapala nei
Kāmau kī'aha pia
Ke noenoe mai nei

He hewa iho ho'i 'oe
Kī'aha 'ōkolehao
'O ka poke 'ō'io mai
A he 'ono i ka penu kai

Kāmau e ka 'inamona
Lomilomi welelau lima
'Ama'ama lāwalu nui
He 'ono ke momoni iho

Hana 'ia a pau pono
Nā 'ono a ka Hawai'i
Eia hou a'e ua 'ono
'O ke Kōle maka onaona

He 'ono mai ho'i kau
Ke akule i ke kai uli
Ma ka piko iho nō 'oe
A lawa kō makemake

Ha'ina mai ka puana
E ua wahi huapala nei
Ho'i mai nō kāua lā
Ke noenoe mai nei⁶⁷

Ua ho'omaka 'ia kēia mokuna me ke mele 'aha'aina a Lili'u i haku ai no kona
kaikunāne, i mea paha e pale aku ai i kona aupuni, i ho'oikaika ai i kona noho Ali'i 'Aimoku
'ana, a i kū'ē ai i ka po'e kipi nāna e 'ōhumu ana no ua Mō'i nei. 'O ia 'aha, he kapu kona, a he
kūlana ho'ola'a ko nā mea 'ai i hānai 'ia i ke Ali'i. 'O ko "Lū'au Hula" 'ano na'e, he le'ale'a, he
'anapau paha, a he noa ia, me he mea lā 'o ka hoa kolohe kēia o ke mele 'ai nihinihi 'o "He 'Ai
na Ka Lani." 'Oiai e kūlia ana kā Lili'u mele i ka ho'opa'a pono 'ana i ke aupuni, eia nō kona

⁶⁷ Mary Pula'a Robins, "Lū'au Hula," mele 'ia e Gabby Pahinui, *Gabby*, Panini Records PS-1002, 1972, LP.

hoa "Lū'au" ke hana 'i'o nei no ka ho'oulu lāhui. Wili 'ia nō ho'i i loko o nei mele nā 'ano lōina haku mele a me nā mana'o nui i 'ike 'ia ma nā mele a pau o kēia mokuna, no ka puana like 'ana i ka hā'ina o kēia mau mele iwikuamo'o a pau o ku'u lāhui, 'o ia ho'i: e mau.

Ho'okumu 'ia kēia mana'o nui, a me ke 'ano le'ale'a a huki ulua⁶⁸ o kēia mele ma kona mau lālani mua loa: "Ke 'oni nei ka huila / E ua wahi huapala nei." Ua ahuwale maoli nō ia i ka lua o kēia mau lālani mele, kai hea aku i ka "huapala" a ka haku mele e 'ume'ume ana. Akā, ma ka lālani mua nō ho'i e mele 'ia ai kēia 'ano ho'olalelale — i loko nō o ka mana'o 'ana paha ē, ua pili wale nō i ka holoholo 'ana ma ke ka'a. Ke ho'opuka 'ia kēia 'ōlelo like, 'o ia ho'i, "Ke 'oni nei ka huila," ma nā nūpepa Hawai'i kahiko, 'ike 'ia nō, 'a'ole ia i pili pono wale aku i ke ka'a e holo ana ma ke alanui. He pō'aiapili 'oko'a iki kona, a me he mea lā ua lilo ia i 'ano 'ōlelo no'eau o ia wā, i 'ano laha paha ma ka 'ōlelo a me ke mele 'ana aku, 'a'ole nō na'e i pa'a ma ka puke a Pukui i haku ai i ka wā ma hope mai.

'Ano pa'akikī a kūlanalana ho'i ke kuhi pono 'ana i kēia pō'aiapili 'oko'a a me ka mana'o pālua o kēia 'ōlelo, 'oia i ua 'ano li'ili'i loa maila nā pukana ona ma nā nūpepa kahiko — he 'ehā wale nō i waiho a ho'olaha 'ia ma ke kahua pūnaewehe 'o Papakilo. Eia na'e, ma loko o ua kāuna nei, ua 'ano like a like nā mana'o i ho'opuka 'ia ma o kēia 'ōlelo ho'okahi. 'O ka hapanui, ua pili nō i ka huila maoli o ke ka'a e holo 'i'o ana nō; ma ua mau pukana nei, e wehewehe 'ia ana kekahi huaka'i 'oia'i'o i hele kino 'ia ma ke ka'a⁶⁹ a i 'ole ke ka'aahi.⁷⁰ 'A'ole kēia he mea e pū'iwa iki ai. Akā na'e, kupu mai nō kekahi mana'o hou aku i loko o 'elua o kēia mau pukana. Ma kekahi, ke ha'i hou nei ka mea kākau i ka holo 'ana o ka huaka'i mai kahi

⁶⁸ Pukui, *Ōlelo No'eau*, 7 helu 39.

⁶⁹ "Na mamo a Adamu i na Hora Hope o ka A.D. 1922, ame na Hora Hikimua o ka M.H. 1923," *Ka Nupepa Kuokoa*, 11 Ianuali 1923, 7; "Ka Huakai Ika Aina Mauna," *Ka Hoku o Hawai'i*, 13 Kepakemapa 1939, 7.

⁷⁰ Mrs. Keala Pamaiaulu, "He Kanikau no Kuu Kane P.K. Pamaiaulu," *Ka Nupepa Kuokoa*, 3 'Aukake 1917, 7.

‘āina a i kahi, a i ka hiki ‘ana aku i ka "aina mauna kahi a ka Makua Laiana i noho ai," mālama ‘ia he ‘Aha no ka launa pū ‘ana me nā kama‘āina o laila. Ma waena na‘e o ka lā i hiki ai ka malihini a me ka lā i mālama ‘ia ai ka ‘Aha, aia he ho‘okahi lā ho‘omaha a ho‘omalolo paha. No ua lā ho‘okahi nei, wehewehe maila ka mea kākau: "O ka Poakolu keia Aug. 16, *ke oni nei ka huila*. Poaha ae hoi ka la e hoomaka ai na hana o ka Aha."⁷¹ ‘O ia wale nō kā iala i kākau iho ai no ka hana o ia lā. Me he mea lā, ho‘opuka ‘ia kēia ‘ōlelo no ka huila i mea e ‘ike ai kākou i ka holo mimio ‘ana paha o ka lā — ‘a‘ohe mea hou i kupu maila, ‘a‘ole nō he pilikia a he ālaina paha i ka hiki ‘ana aku i ka pahuhopu.

‘O ia nō ho‘i paha ka mana‘o i ho‘opuka ‘ia ma ke kanikau a Mrs. Paimalau, kai ‘ōlelo maila: "Kau aku kaua me ka moopuna ma ke kaaahi, / Hao mai ka wiliki i na ki hu‘e pau ka mahu, / Ke oni nei ka huila." Ma mua pono o kēia mau lālani, mele mai ka wahine penei: "Auwe au e, i ka ume i ka waimaka me ka upe," no ka nui o kona kūmākena a me kona aloha paumākō i ka hala ‘ana a‘e o kāna kāne.⁷² No laila, ke ho‘omana‘o aku ‘o iala i ke kau le‘ale‘a ‘ana ma ke ka‘aahi me kāna kāne a me kā lāua mo‘opuna, ke ho‘omana‘o a‘e nei nō i ka wā i holo pono ai nō nā huila — ka wā i ola ai kāna kāne, ka wā ho‘i i ‘olu ai ka nohona. He lani ko luna, he honua ho‘i ko lalo.

‘O ka ‘oi loa na‘e o kēia mau pukana o ka ‘ōlelo le‘ale‘a nei, a me ka mea nāna e hō‘ike mai i ka pilina me kēia mele a Robins, ‘o ia kai kākau ‘ia e J.S. Kamelamela ma kā iala mo‘olelo ‘ana mai no ka hui pū ‘ana o nā kupa o Kalapana me nā "moho e hana mai hoi i na kanawai e pono ai ka aina, ke Aupuni ame ka lahui kanaka." I ka hui mua ‘ana o ka ‘aha, hō‘ea

⁷¹ "Ka Huakai Ika Aina Mauna," na‘u ke kālele ‘ōlelo.

⁷² "He Kanikau."

maila nā "malihini" — 'o nā moho paha ia — a aia nō kekahi mau kama'āina, he po'e wāhine u'i ho'i, e kakali ana a hō'ea mai nā "keonimana." No ka u'i o nā kāne i hiki maila,

... ua hoohihi aku la laua nei [nā wāhine kama'āina]... ua ku aela iluna a hele aku la no ia a kau ana i ka a-i, a nana aku la makou i ua mau keonimana nei he u'i mai hoi kau, a hene iho la ka aka. Ke oni nei ka huila, aohe he pah uana [pn: pahu ana] a aole nohoi ka huki ana, ke nee ala imua.⁷³

E like me ka holo 'ana o ke ka'a a ka'aahi paha, ua māla'e ke ala, 'a'ole nō he mea nāna e ālai aku, 'a'ole nō he 'alae nāna e ke'u. 'O ka huaka'i na'e, he "hana hoolauna" o nā kāne me nā wāhine, a no ka ho'ohihi 'ana aku o ua mau kūmū nei, he ma'alahi wale nō ka huki like 'ana me nā ulua o ka 'aha ho'olauna.

No laila, ke ho'omaka 'o Pula'a Robins i kāna mele ma ka 'ōlelo like 'o "Ke 'oni nei ka huila" a me ka hea 'ana i ka "huapala," pīna'i maila ka mo'olelo no ka hui le'ale'a 'ana o nā keonimana me nā u'i o Kalapana, a holo pono a'ela ka launa ho'oipoipo 'ana o nei mau huapala o kā Robins "Lū'au." 'A'ohe mana'o hukihuki, akā ho'okahi nō kāunu like 'ana i Waialoha. Eia kekahi, ke pani 'ia kēia 'ōlelo hō'eu'eu i ka hea 'ana i "ua wahi huapala nei," lilo ia i puana i 'ī 'ia aku i ia hoa maka onaona. Mali'a paha, ke hō'ike nei ka mea hīmeni i kona ho'ohihi 'ana aku i kāna huapala a me ka holo niau 'ana o kona mau mana'o e pili aku me ia; ke ho'olale nei nō ho'i 'o ia i ia uhu e mā'alo ana i ka maka, a lilo a'ela kēia 'ōlelo no ka 'oni 'ana o ka huila i 'ōlelo ho'oha'īha'i e 'ā maila a wela ka hao. A eia paha ka hua o ke kau 'ana o kēia mau 'ōlelo i ka maka mua o ke mele: ma kinohi i ho'okumu 'ia ai ke 'ano le'ale'a o kēia lū'au a me ka pahuhopu pī'ikoi akule o ka mea nāna e mele mai ana.

Puana hou 'ia nō kēia pahuhopu i ka paukū 'elima o ke mele, ma o ia akule like nō, a ke lohe 'ia, pina'i hou mai nō ka 'ōlelo a Bina Mossman i haku ai ma kāna mele 'o "He 'Ono," penei: "Mai pī'ikoi 'oe i ke akule lā / A he i'a 'āha'i i ka hohonu lā / Ho'i iho 'oe i kahi 'anae lā /

⁷³ J.S. Kamelamela, "Oia hoi keia i ike ia ma ka Papa Hoonohonoho," *Ka Hoku o Hawai'i*, 5 'Okakopa 1938, 2.

Me ka manini pūlehu 'ia lā.⁷⁴ Eia na'e, 'oiai ma kā Mossman mele, he 'ōlelo a'oa'o kēia e mahalo i ka waiwai a me ka 'ono o kai papa'u, 'o kā Robins ho'i, he mahalo ia i ka 'ono o ke akule, i 'oi a'e paha ma muli o kona noho 'ana ma "ke kai uli." I ka nānā mua 'ana, he mau mana'o kū'ē'ē paha kēia, akā, e loli paha ka mana'o ke nānā pono 'ia ka pō'aiapili o kēia mele kolohe nei. Ke no'ono'o hou 'ia ka ho'omaka 'ana o ke mele, me ka hea 'ana aku i ka "huapala," e mōakāka ana ke 'ano o kēia mahalo 'ana i ke akule, he mahalo nō ho'i i ka huapala a ka mea hīmeni e 'ume'ume ana. Sila 'ia a pa'a kēia 'ikena i nā lālani e ka'a hope ana, a e hea hou ana nō i ka ipo: "Ma ka piko iho nō 'oe / A lawa kō makemake." A inā ua kuhihewa iki paha kekahi, ho'oikaika hou 'ia ke 'ano ho'oha'iha'i o nei mele i ka paukū hope, ma ka hea hou 'ana i "ua wahi huapala nei," a me ke kono 'ana aku iā ia, e "ho'i mai nō kāua lā / Ke noenoe mai nei." Inā pēlā, 'o ke kuhi 'ana aku ē, he akule ka ipo āna e ho'olale mai ana, a he i'a ia no ke kai uli, 'a'ole paha e pili loa i kahi no laila mai ua kanaka a wahine nei paha. Akā, he 'ano ho'ohanohano a ho'oki'eki'e aku paha i ke kūlana o ua huapala nei, i 'ike 'o ia i kona kūlana u'i a hiehie i ka maka o ka mea nāna ka makau.

No laila, ua mōakāka loa paha ko'u mana'o no ka pō'aiapili o kēia mele. Mai kinohi a i ka hopena, he mele le'ale'a nō, a he ho'olalelale ma'alea i ka launa pū me kahi i'a 'ono o ka 'āina. Ke ho'olono 'ia ke mele, a me nā lōina mele ona i 'ike mua 'ia ma nā mele 'ē a'e o kēia mokuna nei, ma loko o kēia pō'aiapili ho'oheihei, hu'e 'ia kekahi kuleana le'a o kēia mau lōina, a me nā mele i laila i 'ike mua 'ia ai.

'O ka lōina paha i pili pono mai i ua mele nei, 'o ia ho'i ka helu 'ana i nā 'ano mea 'ai i ho'onu'u 'ia. 'Ike mua 'ia kēia hana kūmau i nā mele mua he 'ekolu i ho'āla 'ia ma kēia mokuna: ma "He 'Ai na Kalani," "Aloha ka Manini," a me "Ama'ama." Aia nō ho'i ma ka

⁷⁴ Mossman, "He 'Ono."

mo'olelo nūpepa a Kamelamela, ka mea i wehewehe mai i ka launa 'ana o nā moho luna
 maka'āinana me nā kupa o Kalapana, i laila nō ho'i i helu 'ia ai ka 'ai o ka lū'au, i ho'onu'u 'ia e
 ka po'e i 'ākoakoa a'ela. Helu mai 'o Kamelamela penei: "O ka poi kalo oe, o ka poi ulu nohoi,
 a ke kulolo oe, o ka opihī nohoi, o ka uala mai nohoi."⁷⁵ Pū'iwa paha kākou i ka 'ike ē, he 'ai ka
 hapanui o nā mea i pāhola 'ia no ko Kalapana mā; 'o ka 'opihī wale nō kahi 'ia e miko ai ka 'ai.
 'O ka 'ēko'a ho'i kā "Aloha ka Manini" a me "'Ama'ama," a ma ka "Lū'au Hula" nei, 'a'ole he
 ho'okahi wahi 'ai i hea 'ia — loa'a wale nō ka i'a, ka 'īna'i, a me ka lama. Inā pēlā, hiki paha iā
 kākou ke kuhi aku i ke kumu e kapa 'ia ai kekahi 'ai 'ana he "lū'au," he "'aha'aina," he
 "ho'onu'u," a he "haupa" paha — he mau hua 'ōlelo i ho'opuka 'ole 'ia e Kamelamela — a 'o ia
 ka nui o nā 'ano *i'a* e pāhola 'ia, a me ka like 'ole o ko lākou ho'omākaukau 'ia 'ana e Kānaka.⁷⁶

'O kēia mele nei 'o "Lū'au Hula," 'a'ole nō ia he mea e hoka ai kākou i ka 'u'uku wale
 nō o ka i'a e loa'a; ua lawa nō a lawa pono ke kāuna i hānai 'ia ai nā huapala o ia mele. Ua
 lawa nō ka pu'u i nā 'ono like 'ole o ua kāuna i'a nei, i ka poke 'ō'io, ka 'ama'ama lāwalu, ke
 kole "maka onaona," a me ke akule o "ke kai uli." A, ua kō ho'i ka 'i'ini a ka huapala i nā
 mana'o i pili aku i kēlā me kēia i'a o luna a'e nei. Akāka ho'i kēia kaona ma ke kū 'ana o ka
 'ama'ama ma ke 'ano he hō'ailona no ka ipo ma'alahi o ka ho'oheihei 'ana aku,⁷⁷ o ke kole no

⁷⁵ Kamelamela, "Oia hoi keia."

⁷⁶ Penei kā Kamelamela wehewehe ha'aha'a 'ana i kēia 'ai 'ana: "... aia hoi na limahana ke hoomakaukau maila i na mea e hanai ai i ke kino, a i ka makaukau ana o na mea apau ua nee nui maila na mea apau ma ke pakaukau no ka hakaka ana me Kamapuaa, a ma keia mokomoko ana a lakou ua lanakila no ka mamō a Kamapuaa. ... a eha maila ia kama a hoomaha liili, a mahope iki iho ua weheia na hana haiolelo." (Kamelamela, "Oia hoi keia.") Hiki paha ke 'ike 'ia, 'o ka'u i hāpai maila no ka mele 'ana a me ka mo'olelo 'ana i ka 'aha'aina (a me nā 'ano 'ai 'oko'a 'ana paha), 'o ka maka mua wale nō ia. Aia a hahai 'ia kēia ala i kau iho nei, a laila e mōhala mai ana ka 'ike a me nā mana'o no ua kumumana'o ko'iko'i nei.

⁷⁷ Pukui a me Elbert, *Hawaiian Dictionary*, sv. 'ama'ama.

ke Kanaka u'i,⁷⁸ a o ke akule ho'i no ka mea pa'akikī o ka loa'a pono 'ana mai.⁷⁹ 'O ka 'ō'io wale nō ka mea nona ke kaona 'ano pohihihi, a malī'a paha 'a'ole ia he hō'ailona pa'a i ka haku mele a 'ōlelo ho'oka'au a ka lāhui Kanaka Maoli, e like me nā i'a 'ē a'e i helu 'ia. Eia na'e, wehewehe maila 'o Titcomb i ka 'ō'io penei: "This is an exceedingly popular food fish, flesh is delicious, white; liked raw when its many fine bones are supple and slip down the throat without any trouble; often eaten 'lomied' with *limu kōbu*."⁸⁰ 'O kēia "pāhe'ehe'e ke ale iho,"⁸¹ he kumu ia e makemake nui 'ia ai kahi i'a, a he pili aku nō paha i ka "'ono" o ka pili pū 'ana me kahi huapala no ka ho'onu'u pū 'ana ka 'ai ho'oheno. Inā pēlā, akāka maila kekahi kaona i pili paha i ka 'ō'io o ua mele nei. No laila, e like me kā de Silva i hō'ike maila i kāna kālailai 'ana no ke mele 'o "He 'Ai na Kalani," he mea nui nō ke 'ano o ka 'ai a me ka i'a e pāhola 'ia ma ka 'aha'aina. A 'o kēia mau i'a a kā Robins "Lū'au," he mau mea nō e ho'āla i ka le'ale'a a e loa'a ai ka 'ono i ka makau.⁸²

Ma waho o ka helu 'ana i nā i'a, i like loa me nā mele 'ē a'e i nānā 'ia iho nei, hō mai ho'i 'o Robins he māhele 'oko'a o nā 'ono e loa'a ai ma ka lū'au, i 'ike 'ole 'ia a 'ike lihi wale 'ia nō paha ma nā mele 'ē a'e, 'o ia ho'i ka lama a me ka 'īna'i. Ma muli o ka ho'ohui pū 'ana i ke "kī'aha pia" (a piha paha), ke "kī'aha 'ōkolehao," ka "penu kai," a me ka "'inamona" — me ka ho'okē 'ana paha i ke kalo a ma nā 'ano 'ai 'ē a'e — ho'onui hou 'ia akula ka 'ono mikomiko a lihaliha o kēia lū'au. 'Oiai ho'olako maila 'o Kauwē i ka "poi 'uala" i "kāohi" ai ka pu'u ma kā iala mele 'o "Aloha ka Manini," 'a'ohe wahi 'ai a Robins e kāohi ai kona pu'u, i mea paha e

⁷⁸ Ibid., sv. kole.

⁷⁹ Ibid., sv. akule.

⁸⁰ Margaret Titcomb, *Native Use of Fish*, 119.

⁸¹ Kinney, "Nā 'Ai 'Ono."

⁸² Lena Machado, "E Ku'u Baby Hot-Cha-Cha," *Hawai'i's "Song Būrō"*, South Seas Record Music Inc. SS-1000, LP. Penei nō: "Ka makau kēia, hot-cha-cha / Loa'a kō 'ono, hot-cha-cha."

ho'emi ai i ka lihalaha o ka i'a a lawa kūpono. Lele loa 'o ia nei i ka 'ao'ao o ka ho'onu'u a me ka lololo o ia mau i'a, "a lawa [kona] makemake."⁸³

Ma muli nō ho'i o kēia helu 'ano pa'ewa 'ana i ka i'a, ka 'īna'i, a me ka lama, hiki ke kuhi 'ia he ka'ina paha ko ka hānai 'ana mai i kēia mau mea 'ai a mea inu ho'i, a he hi'ohi'ona hou aku e kū 'oko'a ai kēia mele ho'okahi. I loko nō o kā Pukui hō'ike 'ana mai i ka loa'a 'ole 'ana paha o kekahi hua 'ōlelo no ia mea he *course* i pāhola 'ia ma ka 'aha'aina,⁸⁴ he ka'ina nō ho'i ko kēia 'ai 'ana, a i ko'u 'ike 'ana, penei nō ho'i kekahi 'ai 'ana ma ka lū'au. Ho'omaka kā Robins mele me ka wai o ke aniani (ke "kī'aha pia" a "piha" paha, a me ke "kī'aha 'ōkolehao"); aia a "noenoe" maila a "hewa" iki ka u'i i ka inu 'ōkolehao, a laila e kāmau i wahi i'a. 'O ka "poke 'ō'io" kai 'ai mua 'ia, me ke "kai" a me ka "'inamona" kekahi, ma ke 'ano paha he mau pūpū no ka 'ōkolehao, a he mea ho'i e moni ai ka hā'ae a mākaukau no ka 'ai hou 'ana. 'O ia ho'i ka i'a mua i loa'a, a hahai 'ia nō e ka 'ama'ama, a laila ke kole, a 'o ke akule nō ka panina.

Ke loa'a mai ka "'ama'ama," huli pau a'ela ka u'i i ka 'ai i'a, a waiho 'ia nā mea li'ili'i 'ē a'e ma hope. I ia manawa nō ho'i e kū mai ai nā i'a i laha ma ke 'ano he hō'ailona no ke Kanaka a me ka huapala paha. 'O ka 'ama'ama ka mea i hahai i ka 'ō'io, a ua lāwalu 'ia e like me ka mea i makemake nui 'ia e ka Hawai'i. 'Oiai 'o kēia ka i'a helu 'ekahi o nā i'a noho wai a noho waikai ho'i a ka Hawai'i,⁸⁵ e mana'o ana paha ka mea ho'olono mele, 'o ka nu'u kēia i kūlia 'ia, a i ka loa'a 'ana nō, ho'omoe 'ia ka 'aha, ho'i ka 'ohu i uka. 'A'ole nō na'e pēlā. I lawa nō a mana'o 'ia ua 'ai a mā'ona, inu a kena, mele 'ia maila, "Eia hou a'e ua 'ono / 'O ke kole maka onaona." Ma ke ka'ina o ka 'ai 'ana, he muli kūpono paha kēia no ka 'ama'ama, 'oiai

⁸³ Ma kēia 'ano, he ko'olua ke mele 'o "Pipi Kaula" no ua mele nei. 'Ane like ka helu 'ana i ua mau mea 'ono nei, a ke mele 'ia, mōakāka nō ho'i ka hopena o ia ho'onu'u 'ana. He 'olu, he noenoe, a he heha paha. Mele 'ia e The Alice Fredlund Serenaders, *Alice, Linda, and Sybil*, Tradewinds Records TR-109, LP.

⁸⁴ Pukui a me Elbert, sv. *course*.

⁸⁵ Titcomb, *Native Use of Fish*, 64.

palai mau 'ia ke kole a he 'ono nō ho'i ma hope o ka 'ai 'ama'ama lihalaha. Ma ke ka'ina ho'i o ka huki ulua, ke pi'i nei nō ka hoihoi o ua i'a nei — he 'ō'io lomilomi 'ia, he 'ama'ama ma'alahi o ka loa'a 'ana mai, a he kole nona ka maka onaona ke 'ike maila. Ma kēia ka'ina like o ka ho'oha'iha'i pū a ho'oipoipo paha, kohu pono nō ke akule ma ke 'ano he panina no ka 'ai lū'au a me ka ho'omaka 'ana i ka inu Waiko'olihilihi. Mea 'ia maila e J.K. Mokumaia no ka hāhalalū, 'o ia ho'i ke akule 'ōpio, penei: "... ua ano like no me ke akule kona ano aka ina e hu mua i Kahana alaila e mahae ana elua alahele, hoi kekahi ma na Koolau a o kekahi hapa hoi mai la ma Waianae ma." A no ke akule ho'i, hō'ike mōakāka 'ia maila, "he i'a kaihele no keia," a "aole he inoa hou ae i kapaia aku no ke akule, hookahi wale no paha ma ke ano hooipoipo a i kapa ia aku he mele noho mai ke akule i ka hohonu."⁸⁶ Ma muli o kona 'ano ka'ihele a noho i kai hohonu, he kaona ho'oipoipo ko kēia i'a ke mele 'ia, a he mea 'ano laha nō. No laila, ke 'ai 'ia ke akule i ka hopena o kēia mele i pili nō i ka ho'oipoipo, me he mea lā, e ka'awale ana nō ke alahele o kēia mau huapala, a ho'i pū nō i kahi e noenoe mai ai.

'Ike 'ia nō ho'i ma kēia "Lū'au Hula" nā hi'ohi'ona 'ē a'e o ke mele ho'onu'u i wehewehe a hāpai mua 'ia ma kēia mokuna nei, 'o ia ho'i: ke kuhi ho'omaoe 'ana i kahi nona ka i'a i hānai 'ia (e like ho'i me ke akule) a me ka pilina me Kānaka ma o ka ho'omākaukau 'ia 'ana (ua lomilomi a lāwalu 'ia nō kekahi i'a) a me ka haupa 'ia e Kānaka (ua "noenoe," ua "hewa," ua "kāmau" a'e nō, a "lawa" ka makemake). A i loko nō o ka hapa iki 'ana mai o ke 'ala o ua mau lōina nei ma kēia mele, 'a'ole nō i hapa iki ko lākou 'ono, i hiki aku nō ke mele a me kona mau huapala i ka pahuhopu like 'o ke kāunu pū 'ana i Waialoha.

⁸⁶ J.K. Mokumaia, "Lawai'a Mahiai Ame Kalepa Hookahi no Ia Kino," *Ka Nupepa Kuokoa*, 30 'Apelila 1925, 3.

Ma ke kaona e pili ai

No laila, ma kēia mele nō kākou e 'ike ai i ka ho'āla 'ia 'ana o nā pilina aloha ma o ke kaona o ke mele, a ma o ua kaona nei o ke mele e pili pū ai a e launa pū ai ho'i ke Kanaka me kona mau hoa o ka Lāhui 'ōiwi, me nā hoa kāko'o paha o nā Lāhui 'ē a'e, me ka 'āina kulāiwi ona, me nā lōina waiwai a kona po'e kūpuna, a me nā hua o ia mau mea ola. E 'ike 'ia auane'i ho'i, 'a'ole wale nō ka pili 'ana o kākou 'o ka mea e ho'oulu 'ia e ke kaona, e ka "'uhane" ho'i o ke mele.⁸⁷ Akā, 'o ke 'ano e pili ai kākou, i kohu like ho'i me ke 'ano i pili ai nā kūpuna o kākou kekahi me kekahi, me ke 'ano i kū loa i ka 'ōiwi o nei 'āina.

He mau lawena ko kēia 'ano o ka pilina, a aia nō ho'i ka lawena i ka pilina āna e ho'okō ai. Ma kekahi 'ano, ua like paha ka pilina me nā hua 'ōlelo o ke mele, a 'o ka lawena, 'o ia nā 'ano hana like 'ole e mele 'ia ai ua mele nei. No ka mua ka 'i'o, a 'ano pa'a mai nō. 'O ka lua ho'i, he mau hi'ohi'ona 'oko'a kona, i hiki ke loli li'ili'i paha no ka hāpai pono 'ana i ke mele i nā pō'aiapili like 'ole, a no ka mālama 'ana i nā pilina o nā mea i 'ākoakoa no ke mele 'ana aku. No laila, i ka pili 'ana mai o ke kama'āina a me ka malihini ma o ka mākā'ika'i, he mea nui ka hui kino 'ana o lāua i ka 'āina o ke kupa — 'o ka 'i'o ia o ko lāua pilina a me ko lāua pilina me ua 'āina nei. He mea nui nō ho'i nā lawena e ulu pono ai kēia pilina — ka ho'okipa 'ana paha me ka 'ai; ke koi me ka 'ole o ke mele kāhea; ka lawe me ka 'ole i ho'okupu; ke 'ano i hele 'ia ai ka 'āina (ma ka wāwae, ka wa'a, ka lio, ka 'ēkake paha); a pēlā aku. Eia hou, i ka pili 'ana mai o ka 'ohana no ka 'aha'āina, he mea nui ka loa'a 'ana o ua lū'au nei — a he keu nō i kēia wā, 'oiai ke eo nei paha ka lū'au i nā 'ano pā'ina 'oi a'e o ka māmā. Akā, 'oi a'e paha ke ko'iko'i o nā lawena e kō ai ia lū'au — ka 'ohi'ohi 'ana i ka 'ai a me ka i'a e loa'a; ka hui pū 'ana no ka

⁸⁷ Pukui, "Songs of Old Ka'u," 247.

ho'omākaukau 'ai (a me nā loina i pili i ua hana nui nei); ka ho'onaninani 'ana i ka lānai
'aha'aina; ke 'ano o ke mele i ho'okani 'ia; a ia mea aku nō.

Kāko'o 'ia kēia mau pahuhopu a pau e ke mele; 'o ka 'oi na'e āna e ho'okō ai, 'o ia ho'i
kona mālama a ho'olaha 'ana i ka 'ōlelo, ke kuana'ike, a me ke kaona ma ke 'ano he kino nui e
noho ai a e mau ai kēia iwikuamo'o. No ka hui 'ana o nei mau pilina 'ōiwi a pau, a no ka mau
'ana ho'i i nā loina e pili ai ka lāhui, e puka mai ana nō kekahi 'ōlelo, a ma o ua 'ōlelo nei — a
me ke kaona a me ke kuana'ike āna e halihali ai — e launa ai nā Kānaka, kekahi me kekahi, a
me ka 'āina pū nō ho'i. No laila, ke komo kākou Kānaka i kēia mau pilina ma o ka 'ōlelo
Kānaka, a ke ho'āla 'ia ke aloha ma waena o kākou ma o ke kaona o ke mele a me ka 'ōlelo
ho'oka'au o ka po'e Kānaka Maoli, kuapo 'ia nō ke kai e 'au ai ua mau pilina nei, a he ea nō ia.
Na ke mele nō ho'i e a'o mai i kēia 'ōlelo, ke kaona e pili ai kākou po'e Kānaka, a, ke mele 'ia,
lilo nō ia i au o ua kai 'ōiwi nei.

Hāpai 'ia a'ela kēia ha'awina e Nālani McDougall, i kāna puke i kapa 'ia 'o *Finding
Meaning: Kaona and Contemporary Hawaiian Literature*. Nui wale ka 'imi noi'i a me ke
kākepakepa 'ana a ia nei no ia mea he kaona, i pa'a ai kekahi 'ikena no kēia mākau a ka lāhui
Kānaka Maoli no nā hanauna e puka mai ana. A he waiwai lua 'ole nō. 'O ka'u na'e e hoihoi
nei i kēia māhele o ka pepa nei, 'o ia ho'i kā McDougall i kapa maila he *kaona connectivity*. Ma
kona 'ano laulā, wehewehe 'ia kēia mana'o e kona haku, 'o ia ka "sense of ancestral connection
fostered by kaona."⁸⁸ Ma muli ho'i o kēia pilina i ho'oulu 'ia e ka haku 'ana a me ka
ho'omaopopo 'ana i ke kaona, ho'oka'awale 'ia nā hui li'ili'i i loko o ke anaina laulā, i loko o
laila kahi e loa'a ai he "sense of belonging" i ka po'e i hiki ke ho'omaopopo pū i ka mana'o i
hūnā 'ia i loko o kona 'a'ahu 'o ke kaona. A, ke haku 'ia ke kaona ma nā mo'olelo o ke au nei:

⁸⁸ Brandy Nālani McDougall, *Finding Meaning: Kaona and Contemporary Hawaiian Literature* (Tucson: The University of Arizona Press, 2016), x.

... the contemporary author ensures that audiences must (re)connect with kūpuna *and* with the author and other mo'opuna with whom cultural knowledge and experience are shared. This sense of kaona connectivity emphasizes our interconnectedness with kūpuna, 'āina, and a community of Kānaka, as well as kaona's capacity to carry and elicit ancestral memory, empathy, and various forms of cultural sovereignty, namely aesthetic sovereignty.⁸⁹

Ma o kēia *connectivity*, 'ano kālele iki aku 'o McDougall i ka pili pū 'ana o ke anaina heluhelu mo'olelo o ke au nei me ka po'e haku mo'olelo o ka wā ma mua — pēlā e maopopo ai ke kaona i ka mea heluhelu — a ma kekahi 'ano, he hua ka pilina o ke anaina heluhelu, i ulu a'e ma muli o ka ho'omaopopo like 'ana o lākou i ka 'ike a me ka mana'o a nā kūpuna i ho'ili mai ai iā kākou ma o ka haku mo'olelo 'ana. Ma kēia mau mele na'e, 'ike le'a 'ia ka pahuhopu 'o ka pili pū 'ana o kekahi me kekahi — 'o ka mea hīmeni paha me ka mea ho'olohe, 'o kahi u'i me ka huapala āna, 'o nā hoaaloha paha e henehene pū ai ka 'aka ke 'ike 'ia ke akule e māwehe ana i ala e palemo ai 'o ia me kona lawai'a. I pili pū ai lāua, e pono ana a e a'o 'ia ana paha ka 'ikena a nā kūpuna i ke ao nei, akā 'o ia ho'opili 'ana iā lākou, 'a'ole ia 'o ka nu'u e kūlia 'ia nei. 'O ke ala ia e hiki aku ai i laila.

No laila, ke kau hou kākou hanauna o ka huliau i ua ala nei — ke a'o hou kākou i ke kipa 'ana i ka 'āina malihini, ka ho'oipoipo 'ana me ka huapala, ka 'ai ho'onu'u 'ana i ka 'ono o ka 'āina, a ia mea aku nō, ma o ke kaona a me ka 'olelo ho'oka'au o ko kākou lāhui — ho'ōla hou kākou i kēia mau pilina, 'a'ole wale nō me ka 'āina a me nā kūpuna o kākou, akā me ko kākou mau 'ohana, hoaaloha, hoanoho, malihini, kumu, mahi'ai, a pēlā aku nō. 'Ae, hiki nō ke ho'oikaika 'ia kēia mau pilina ma nā 'ano like 'ole o ka ho'iho'i ea: 'o ka hana lo'i 'oe, 'o ka hoe wa'a 'oe, ka hana lei 'oe, ka noho luna maka'āinana 'oe, ia mea aku a ia mea aku nō. Eia na'e, ke launa pū a hana pū kākou me ka wala'au 'ana i kēia 'ano 'olelo i kū i ka lāhui Kanaka Maoli, pili kākou ma ke 'ano like i pili ai ua lāhui nei mai kinohi mai. Ke 'ākoakoa kākou no ka

⁸⁹ Ibid., 32, 33.

lū'au, e 'ai ana paha a mā'ona i ke kole a me ka 'ama'ama; aia nō na'e a kō ka 'ī'ini i ke kolekole 'ono a ka waha me ka pepeiao i ka 'ōlelo ho'okā'au o ka 'āina, a laila e pili pono ai ka launa 'ana o ka po'e 'ono i'a me ko Robins wā, ko Lili'u wā, a ma mua loa aku nō. Ma o ke kama'ilio 'ana a me ke mele 'ana i kēia mau mana'o, ma ke 'ano like i ho'opuka 'ia e nā kūpuna o kākou, ho'ōla hou 'ia kēlā 'ano pilina Hawai'i maoli, a kū kākou i kahi o nā kūpuna i kū mua ai, ma ke 'ano he mau huli i kanu hou 'ia i ka lepo momona, i ola hou ai ka lāhui o Hāloa.

'O ia nō ho'i paha ke 'ano o kēia mau mele ho'onu'u he 'ehā i nānā pono 'ia ma ka mokuna nei. Ke a'o 'ia nei kākou, i maopopo le'a kahi i loa'a ai kā kākou mau i'a; i piha pono ka papa'aina i ka 'ai a me ka i'a; i mikioi ka ho'omākaukau 'ana i ka 'ai; a i ho'oulu 'ia ai ho'i ka lāhui i ka 'ai ho'onu'u pono. A, e like me kā ka "Lū'au Hula" e ho'ākāka maila, 'o nā pilina a pau o kākou — ka pilina me ka 'āina, ka lōina, ka lāhui, a me ka 'ohana — 'o ka papa'aina pono ka piko o ua mau pilina nei a pau. Ke ho'ōla 'ia ua 'aha'aina nei, 'o ke ola nō ia o Kānaka.

KA PUANA A KE MELE¹

Nā 'Ai 'Ono

"Ae, he inoa no Kekuhikuhi!"

'O nā kalo nā 'ono o ka 'āina
Iwituamo'o no ka lāhui

Hiwahiwa, Uahi-a-Pele
'O ke alo uahi, o ka nui mi'i

Pi'i mai 'o ka 'Āpi'i
A no ke kūlolo, he 'ono 'i'o ho'i

Ho'ihō'i i ka 'elepaio
A no ka 'a'ala, o ke alaka'i

Ka'i mai wale i nā 'ano kāi
I ka 'ono loa o kā ia ala pua

Ka Lehua wehe i ka nani
No nā lani, ho'oulu mana

'O ka Manaulu, ulu ka mana'o
Ulu ka mana o ke ola hou

E ho'i hou mai i nā 'ono o ka 'āina
Iwituamo'o no ka lāhui

"Ae, he inoa no Kekuhikuhi!"²

'O ka iwikuamo'o, he mea ia i pa'a loa i ke kino o ka mea nona ia iwikuamo'o, a he pili hemo 'ole nō. Pēlā ka iwi o ke kino kanaka, ka iwi o lalo o ka wa'a, a me ka iwi o nā kualono e alahula 'ia e ka wāwae o ka mea hele. Ma muli o kēia kūlana pili hemo 'ole ona, 'a'ole paha i no'ono'o nui 'ia. Aia wale nō a pilikia ke kino nui e noho ai ua iwi nei, a laila e nānā pono 'ia a

¹ Pukui a me Elbert, *Hawaiian Dictionary*, sv. puana: "Revelation or message of a dream."

² Kalani Meineke a me George Kahumoku, "Nā 'Ono o ka 'Āina," mele 'ia e Edith Kanaka'ole, *Hi'ipoi i ka 'Āina Aloha: Cherish the Beloved Land*, Hula Records (HS 568), 1979. LP.

ho'oponopono 'ia paha. Eia na'e, ma o kona ikaika wale nō e pa'a ai kēlā kino nui, i hiki ai iā ia ke ho'okō pono aku i nā 'ano hana like 'ole ona.

Penei nō ho'i ka iwikuamo'o i pa'a i ke mele a me ke aloha 'āina o ka lāhui Kanaka Maoli. I ka wā e hahana ai nā kipona o ka ho'okolonaio a kūpiliki'i ho'i ka lāhui, ahuwale maila kēia iwikuamo'o a me ka ikaika o kona ho'opa'a 'ana mai i ke Kanaka, kona 'āina, a me kona lāhui. A 'o ka loa'a maila nō ia o nā mele lāhui i kaulana i ka lehulehu, e la'a ka Mele 'Ai Pōhaku, nā mele o ka *Buke Mele Lāhui*, a me nā pulapula a lākou e haku 'ia nei ('o "Huki 'Ia" ho'i kekahi o ua mau pulapula nei). Akā, 'a'ole ia 'o ke kino ho'okahi e ko'o 'ia e kēia iwikuamo'o a kāua e ho'ōla nei. A, 'a'ole nō paha i lawa ia kino niho kekē no ko kākou Ea hou 'ana a'e ma ko kākou mau 'ano he Kanaka Maoli, he Lāhui Kanaka Maoli, a he Lāhui Kū'oko'a no ke ao nei. No ka mea, 'o ka pane ia i ka limanui nāna i hō'eha mai; a 'o ke kāhoa ia e huliāmahi kākou i "pa'a maila ke kahua hale hou no kākou."³ He kuleana waiwai nō kēia, akā, he palena nō ho'i kona. Aia ka pono 'o ko kākou ho'oulu a komo piha 'ana i ka noho 'oko'a o ko kākou Lāhui 'ōiwi. 'O ka "ho'i hou" 'ana nō ho'i i ka iwikuamo'o o ka 'āina, ka lāhui, a me ke aloha 'āina.

Wehewehe maila 'o Corntassel i ko kākou 'a'e 'ana i nā palena i kau 'ia e ka ho'okolonaio, penei:

One of our biggest enemies is compartmentalization, as shape-shifting colonial entities attempt to sever our relationships to the natural world and define the terrain of struggle. For example, policymakers who frame new government initiatives as "economic development" miss the larger connections embedded within Indigenous economies linking homelands, cultures and communities. By focusing on "everyday" acts of resurgence, one disrupts the colonial physical, social and political boundaries designed to impede our actions to restore our nationhood. In order to live in a responsible way as self-determining nations, Indigenous peoples must confront existing colonial institutions, structures, and policies that attempt to displace us from our homelands and relationships, which impact the health and well-being of present

³ Larry Kimura, "Ke Au Hawai'i," *Tropical Storm*, Panini Records PS-1009, 1979, LP.

generations of Indigenous youth and families. Indigenous resurgence means having the courage and imagination to envision life beyond the state.⁴

Mai hea mai na'e kēia "courage and imagination"? Ma muli o ke a'o 'ana mai o Ngūgĩ wa Thiong'o, Carla Riseeuw, a me Laiana Wong,⁵ mōakāka mai ka hiki ke pa'a loa ke 'ano o ka no'ono'o 'ana ma ho'okahi wale nō ala, 'o ia nō ke ala i hele mua 'ia. Me he mea lā, 'a'ole paha hiki ke no'ono'o 'ia ka mea i no'ono'o 'ole 'ia ma mua. Aia nō paha i nā mele kekahi ala e hiki aku ai i kahi e 'a'e aku ai a e wāwahi ai paha i nā palena a ka ho'okolonaio, nā ālaina ho'i i ko kākou Ea 'ana a'e; aia nō i laila ka mana'o a me ka 'ōlelo a kākou e ho'onoho hou ai i ka nohona ma waho o ke kūlana politika hāiki o ke aupuni. 'Oiai ua haku 'ia kēia po'e mele e ke aloha 'āina, me ka mālama pū 'ana aku i ka 'ikena a me ka 'ōlelo pono'i a ke Kanaka Maoli, ua ko'o 'ia nō e ka iwikuamo'o aloha 'āina o ko kākou lāhui, a nāna nō e ho'omau aku i ua iwi nei.

'A'ole nō paha ke mele 'o ke ala ho'okahi e ho'ōla hou 'ia ai nā pilina 'ōiwi o ka lāhui Kanaka Maoli, i Ea hou ai kona mana Kū'oko'a. 'A'ole nō ho'i ia 'o ke ala ho'okahi e pā ai ka na'au o ke Kanaka ho'okahi, i pili pono ai 'o ia i ka 'āina a me ka lāhui o kona mau kūpuna. Eia na'e, he ala nō ia i hiki 'ole paha ke hele 'ole 'ia. Ma o ke mele e kū'oko'a ai ko kākou launa 'ana me nā 'āina kulāiwi o kākou — nā 'āina Hawai'i i malihini ai kākou, a me nā wahi i kama'āina loa. Ma o ke mele e kū'oko'a ai ko kākou launa 'ana, me ko kākou mālama 'ana i nā huapala, nā aikāne, nā ko'olua, a me nā 'ohana a kākou. Ma o ke mele e kū'oko'a ai ko kākou 'imi 'ana, ho'oulu 'ana, ho'omākaukau 'ana, a me ka haupa 'ana i nā 'ono o ka 'āina momona. 'O ua kū'oko'a nei, ea mai 'o ia mai loko mai o ka piko pono'i o ka lāhui Kanaka Maoli, ka piko ho'i i pili ai kākou me nā kūpuna o kākou, nā pulapula e hiki mai ana, a me nā hoa a pau

⁴ Corntassel, "Re-invisioning resurgence," 88-89.

⁵ Ngūgĩ wa Thiong'o, *Decolonizing the Mind*, 28; Carla Riseeuw, "The fish don't talk about the water," 5; Laiana Wong, "Hawaiian Methodologies of Indirection," 160.

loa o ka 'alo 'īnea. No laila, ke kau pū kākou i ke ala kū'oko'a o ke mele, ho'ōla hou 'ia ka piko o ka lāhui Kanaka Maoli, a me nā pilina o kākou ma ko lākou 'ano pono'i iho. Loli ko kākou 'ikena i ke ao nei, ko kākou noho 'ana ma ka 'āina a me ka honua nei, a me ka 'ōlelo a kākou e ho'omaopopo ai i ke ola kū'oko'a o ka po'e Kānaka Maoli o Hawai'i nei. A, ma muli o laila, 'a'ole wale nō kākou e kauoha i ke 'ano e 'ā'ume'ume ai kākou me nā limanui o ka ho'okolonoia; akā, na kākou nō ho'i e kauoha i ke 'ano e ola hou ai a e Ea hou ai ka lāhui aloha 'āina.⁶

I ka Māhele Mua o kēia pepa noi'i lae'ula, ua paepae 'ia ke kahua politika o ia mea he mele, a me ka lōina kālailai mele i hele a ma'a i nā Kānaka Maoli o ka wā ma mua. Nānā pono 'ia 'elua pukana o kēia lōina pāno'ono'o i ka Mokuna 2. Ma o ka wehewehe 'ana mai o Poepoe, Nalimu, a me Kuluwaimaka mā i nā mele kahiko, 'ike 'ia ko lākou a'o 'ana mai i nā hanauna ma hope mai — 'a'ole wale nō i ka 'ike i pili i ua mau mele nei, akā, he a'o nō ho'i i ka 'ikena e pono ai ka wehewehe mele, a me nā hi'ohi'ona pākahi e kālailai pono 'ia. Eia kekahi, he kahua nō ho'i kēia kākepakepa 'ana no ka Na'auao Kū'oko'a o ka Lāhui Kanaka Maoli.

Lele aku ka 'imi na'auao o ka Mokuna 3 no ia mea he Ea, a me kona 'ano ke pili pono mai i ka Lāhui Kanaka Maoli. 'Ike 'ia nō paha kona mau kino 'elua — ola kekahi i ke aupuni; ola nō kekahi i ka nohona a me nā pilina o kona lāhui Kānaka. Ma ia 'ano 'alua o ke Ea, pili aku nō kona 'ano i ka ne'ena 'ōiwi e kapa 'ia nei he *Indigenous resurgence*, ka mea nāna e paipai nui i ka ho'ōla 'ana o kākou i nā pilina 'ōiwi o ka po'e Kānaka, ka 'āina 'ōiwi, a me nā lōina i hele a ma'a i nā kūpuna i hele mua.

'O ke mele ho'i ka pulakaumaka o ka Māhele 'Elua o kēia papahana, a ma kona mau mokuna 'ekolu i 'ike pono 'ia ai kekahi mau kino mele e pa'a ai ka iwikuamo'o aloha 'āina, a

⁶ Mea mai 'o Corntassel no ka ho'ā'o mau 'ana o ka ho'okolonoia e "define the terrain of struggle." Na kākou na'e ia, a pēlā pū me ka mana e kāohi i ka *terrain of recovery*. Corntassel, "Re-envisioning resurgence," 88.

me nā ala e Ea ai ka Lāhui, a e ho'omāhuahua a'e i ka nohona a me ke ola "beyond the state," a ma waho nō ho'i o ka mea e no'ono'o pinepine 'ia he *sovereignty* o ke aupuni.

I ka Mokuna 4 i hāpai 'ia ai nā mele māka'ika'i, i mea ho'i e nānā pono 'ia ai ke kuleana a me ka pilina o ka malihini a me ke kama'āina. Ma o 'elua mele helu inoa 'āina, 'o ia ho'i 'o "Hilo Hanakahi" a me "Mokuhulu," 'ike 'ia ē, 'a'ole nō i like loa ka māka'ika'i Kanaka Maoli me ko ke au paikāloa'a. E like ho'i me ko Kihe huaka'i 'ana i ka niu moe o Kalapana, he mea ka māka'ika'i 'ōiwi e puana 'ia ai ka waiwai o ka 'āina malihini, i pa'a ai kona pilina me ka pae 'āina holo'oko'a, a i mau ai ka mo'okū'auhau o ka ho'okipa malihini o kahi 'āina momona. Ma o ke mele nō ho'i e pa'a a mau ai ka 'ike o ka Lāhui no kona mau 'āpana 'āina pono'i, a lilo ia i māhele nui o ka 'ike ho'omaopopo Lāhui o ke Kanaka Maoli.

Hāpai 'ia nā mele ho'oipoipo i ka Mokuna 5, a 'ike mua 'ia kona pilina i ke mele ho'āeae. Ma o ua 'ano mele nei e ho'oulu a ho'ōla hou 'ia ai ke aloha o kekahi ipo no kāna mea i aloha ai, a ha'alele aku paha. No ia mau mele nō ka mana e ho'opa'a hou ai i nā pilina i moku, a e ho'opā ikaika ai i ka na'au o ka mea aloha. 'Ike 'ia auane'i ē, he māhele ko'iko'i loa kēia no ke aloha 'āina o kākou, a he ala paha kēia e loli ai ko kākou no'ono'o 'ana no ka 'āina a me ka lāhui o kākou. 'A'ole wale nō ia he makua, he ali'i, a he kua'ana no kākou po'e Kānaka Maoli, akā he ipo nō ho'i ia a kākou e ho'oheno mau ai, a e 'alo pū ai i ke anu a me ke ko'eko'e. Ma o kēia mana'o i 'upu a'e ai ka pilina o kēia mau mele ho'oipoipo me nā mele lāhui i haku 'ia no ka ho'okahuli aupuni, ka ho'ohui 'āina, a me ke Kaua Kūloko o ka makahiki 1895. A, ma o ka 'āina *aesthetic* i puka ma ia mau 'ano 'elua o ke mele, 'ike nō ho'i kākou i ka mana kū'oko'a o ka 'āina a me kona mau kupa kanaka'ole. I mea ho'i kēia 'ikena e ho'onoho hou 'ia ai ko kākou mau pilina aloha — me ka ipo, ke aikāne, ke ko'olua, a me ka 'ohana kekahi — i loko o ke

aloha i ka 'āina a me ka lāhui, a i lilo ai ia 'ohana i piko no ke Ea 'ana mai o ke Kanaka a me kona Lāhui.

Lilo akula ka Mokuna 6 i nā mele ho'onu'u, i haku 'ia no ka ho'omākaukau a me ka haupa 'ana o ke Kanaka i nā 'ono i loa'a ma ka 'āina a me ke kai. 'Ike koke 'ia kahi mole politika a aloha 'āina ho'i o ka hua 'ōlelo "'ai" a me kona mau 'ano 'elua — pili pono nō i ka ho'opiha 'ana i ka lua o ka inaina, akā, pili nō ho'i i ka 'Ai Ahupua'a a 'Ai Moku 'ana paha o kekahi ali'i. No laila, 'o nā mele ho'onu'u o ke au nei, ua mele mai nō mai ia piko like, a he piko nō ho'i ia no ke aloha 'ana i ka 'āina a me ka make'e 'ana i ka Lāhui. He kāuna nā mele ho'onu'u i nānā pono 'ia ma ua mokuna nei, a he puana ho'i ko kēlā me kēia. Na "Aloha ka Manini" i a'o mai no ka lawa loa o ka po'e Kānaka Maoli i ka 'ono o ke kai papa'u a me ke kai kohola, a lilo ia mau 'ono "ma'amaui" i 'ono e piha ai ka papa'aina a e mo'ala pau ai ke Kanaka i ka momona o kona 'āina pono'i. Na "'Ama'ama" i ho'ākāka pono i ke 'ano o ia mea he i'a, me ke ki'i 'ana ho'i e kuapo i ke kai e puni ai kākou, a lilo hou ia 'o ia ke kai 'ōiwi. Na "Nā 'Ai 'Ono" i hō'ike le'a mai i ke kauka'i 'ana o ka 'ono o ka 'ai i ka ho'omākaukau pono 'ia e ke Kanaka. E 'ole ka pili 'ana mai o ke Kanaka nona ka 'ai a me ka i'a, 'ono ai i ka pu'u ke moni. A, na ka "Lū'au Hula" i ho'ohuipū a'ela i nā ha'awina a pau o kēia 'ano mele, me ka ho'opili pū 'ana aku i ka 'ono o ka i'a me ka 'ono i loa'a ke hopu 'ia ka uhu mā'alo i ka maka. 'Ike le'a nō kākou, 'o ka papa'aina, ke mele, a me ka momona o ka 'āina, 'o ia nō kahi e ulu ai a ikaika maila nā pilina 'ōiwi o kākou po'e Kānaka Maoli.

'O ka ho'ōla hou 'ia 'ana o kēia mau pilina, a me ko kākou mau kuleana i 'auamo 'ia e nā kama o ka 'āina mai kinohi mai, he pono nō, i hiki 'ole ke ho'onalo 'ia. 'O ka iwikuamo'o nō ia e ko'o a ho'okino i ke Ea Kū'oko'a 'ana o ka Lāhui Kanaka Maoli, akā 'a'ole paha ma laila kona mana nui a pono maoli. Aia nō ho'i a pa'a hou kēia iwikuamo'o, a kūpono ho'i nā pilina

āna e ho‘oulu ai, aia i laila ke ola pono ‘ana o ke kino, ka no‘ono‘o, ka ‘uhane, a me ke kūlana politika o ke Kanaka Maoli — ma kona ‘ano he Kanaka, a ma kona ‘ano ho‘i he kupa no ka Lāhui ‘ōiwi o nei ‘āina. Ua mau mai nō kēia iwikuamo‘o a me kona mau pono ma nā mele like ‘ole a kākou, a kīko‘o mai nō iō kākou nei. ‘O ko kākou kuleana ho‘i ka lilo ‘ana ‘o kākou nā kino e ola ai ka ‘āina, ka lāhui, a me ka lōina o ka po‘e Kānaka Maoli. ‘O ke kino nō ho‘i ia o ke aloha ‘āina ‘oia‘i‘o.

PĀKU‘INA A
NĀ AKA HUAPALA O NĀ MELE O KA *BUKE MELE LĀHUI*

Aka / ‘Ōlelo	Mele	Kumumana‘o	Lālani Mele
NO KA ‘ALO PŪ ‘ANA I KE ‘INO			
alo i ke kai	Hoonanea a Hookuene Liliu	kaua kūloko	kuahiwi alo i ke kai
alo i ke anu, koekoe	Na Keiki Alo i ka Ehuehu	kaua kūloko	Aloha na hoa alo o ke anu
	E Mau Loa ke Aloha	kaua kūloko	Ua aloia mai Daimana Hila / I ke anu hoi la me ke koekoe
anu, hau, koekoe	Ua Auhee ke Aloha Aina	kaua kūloko	A luana i ke anu me ke koekoe
	Hele Malihini ia Manoa	kaua kūloko	E pupue na hoa la i ke anu
	Weli ka Honua	kaua kūloko	I ka luna makou i Manoa / I ke anu o ka hau e iniki ana
	Wehi Ohu no Wilikoki	Wilikoki	Me na hoa alo o ka inea / I alo pu ai i ka hau anu
	Alahele Pali o Nuuanu	kaua kūloko	Ka iniki a ke anu me he ipo la / Na kulu kehau hui i ka ili
	Moani Onaona i na Moku	kaua kūloko	Mea ole e ke anu me ke koekoe / I ka nui kono ae a ke aloha
	Kai Auna i ka Pii‘na Pali	kaua kūloko	Ilaila makou i luana ai / I ke anu o ka hau e iniki ana
	Kalani Laamea	Kalākaua	Hoi mai kaua ua anu au
	Hone ka Leo o ke Aloha	kaua kūloko	Pukui na hoa i ke anu. Aia Manoa i ke anu / I ka wai hui o Kahoiwai
	Leahi i Daimana Hila	ho‘olōkahi	Anu hewa i ka uka a o Manoa / Ua anu e, ua anu hoi
	Uwila i ka Luna o Manoa	kaua kūloko	Luhi hewa i ke anu a o Aipo
	Makalapua	aloha, Hali‘alaulani	Anu hewa i ka wai a o Lumahai
	He Manao he Aloha	Kalākaua	Elua maua / I ka po ua nui / Ua o Hanalei / Anu au maele... nui
	Maunakea	aloha ‘āina	Aloha ia uka puanuanu / I ka hoopuluia e ke kehau
	Maalo i ka Luna Maunaloa	aloha	Ike i ka hau anu la o Maihi / O ka hau kolonahe olu e ka ili

Aka / 'Ōlelo	Mele	Kumumana'ō	Lālani Mele
alo ehuehu	E Mau Loa ke Aloha	kaua kūloko	Aia i ka luna la o Manoa / Keiki Italia alo ehuehu
	He Inoa no Wilikoki	Wilikoki	Hookahi no Wilikoki e alo nei i ka ehuehu
	Makalapua	aloha, Hali'alahuli	Kuu lei ohai alo ehukai; Aloalo ehukai o Kemamo
	Hooheno no Wilikoki	Wilikoki	Keiki Hawai'i alo ehuehu / I ka waha o ka pu e kani nei. Alo iho, alo ae, alo aku ma ke kua.
alo poka	Oniu Pahimikioi	kaua kūloko	Poka lokoino ua aloia
	Na Puuwai Koa o Laeahi	kaua kūloko	Poka lokoino ua aloia / Kohu pakaua ka iho'na mai
	Moani Onaona i na Moku	kaua kūloko	Na keiki aloalo eho poka
	Ai-Manu Koolau	Ko'olau	I ka aloalo ana / I ke ehū poka
ehuehu	Hua Kau i ka Umauma	kaua kūloko	Aia Honolulu i ka ehuehu / Ua wela ka luna i Daimana Hila
	Wilikoki ke Koa Ola Hawai'i	Wilikoki	Eia kakou i ka ehuehu / No ka hae nani o Hawai'i nei
	Aloalo Poka i Daimana Hila	kaua kūloko	He makani lau ala i Kaalawai / O ke ehū a ke kai ka i ka moana
	Ka Wohi Ku i ka Moku	Lili'u	E noho ana i ka ehuehu / Na hana a ke aloha ole
	Na Opuu Pua i ke Onaona	kaua kūloko	Aia Hawai'i i ka ehuehu
	Kui ka Lono, Puni ke Ao	kaua kūloko	Hiki e ka lono lohe Europa / Aia Hawai'i i ka ehuehu
	He Ili Ula Au a he Hawai'i	kaua kūloko	Ehuehu mai nei Daimana Hila / I ka hoeu a ka ili-ulaula
	Hawai'i i ka Ehuehu	kaua kūloko	Eia Hawai'i i ka ehuehu
	Palanihoniho o Uwesana	aloha	Haina ka puana la ea / O ka eha noho i ke ehū a ke kai
inea	Inoa Wehi no ka Oiwi Pokii	kaua kūloko	Hookahi ike pu ana ka inea.
	Ua Auhee ke Aloha Aina	kaua kūloko	Hainaia mai ana ka puana / No ke ala kuahiwi me ka inea
	Na Hana Poina Ole	kaua kūloko	Me na hoa hoi i ka inea / E aloha oukou i ka Moi
	Wehi Ohu no Wilikoki	Wilikoki	Me na hoa alo o ka inea / I alo pu ai i ka hau anu

Aka / 'Ōlelo	Mele	Kumumana'o	Lālani Mele
	Kalaniana'ole kou Inoa	Kalaniana'ole	Ka noho'na hoi o ke kau inea
	Alahele Pali o Nuuanu	kaua kūloko	Ilaila au i ike aku ai / I o'u mau hoa o ka inea
	Na Pio Noho Inea	kaua kūloko	Hainaia mai ana ka puana / Na pio kaulana noho inea
	Hoomaluhia no ke Kolera	ma'i kolera	Nani wale ia wahi o ka noho ana / Me kuu mau hoa o ka inea
	Hoomalu a ka Papa Ola	ma'i / papa ola	A ka lai au o Kakaako / I ka hale inea o ke Aupuni
lilo i mea ole	Silaia ke Aloha Aina	kaua kūloko	Lilo a i mea ole na kupuino / I ka hana hoi a ke aiwaiwa
	Wehi Ohu no Wilikoki	Wilikoki	Lilo ai lakou i mea ole / I ka Ua Kuahine a o Manoa
	Ka Wohi Ku i ka Moku	Lili'u	Lilo a i ole na enemi
	Hoomalu a ka Papa Ola	ma'i / papa ola	Lilo i mea ole na enemi / Naau lokoino he aloha ole
	Mau Hawaii i ka Lanakila	kaua kūloko	E lilo i mea ole na enemi
mea ole	Alakai Hohe Wale	kaua kūloko	Mea ole na koa o ke Aupuni
	Moani Onaona i na Moku	kaua kūloko	Mea ole e ke anu me ke koekoe / I ka nui kono ae a ke aloha
	Na Hawaii Puuwai Kila	kaua kūloko	Mea ole na poka pukuniahī
	Kuu Ipo Pua Lalana	aloha	Aohe ou loa la e ke kaona / Ke koi-koi a ko makemake
	Ai-Manu Koolau	Ko'olau	Mea ole na koa / I ke ki pololei
NO KA LEO O KE ALOHA			
nahenahe	Hoonanea a Hookuene Liliu	kaua kūloko	Ia'u e nanea ana ma Wakinekona / Pa-e ana ka leo nahenahe
	Wilikoki ke Koa Ola Hawaii	Wilikoki	Pane mai Wilikoki me ka nahenahe: / "I mua kakou a e na hoa"
	Silaia ke Aloha Aina	kaua kūloko	Pane mai Wilikoki me ka nahenahe / "E koa ka manao me ka wiwo ole"
	Na Hana Poina Ole	kaua kūloko	Pane mai Wilikoki me ka nahenahe / Malama i ke ola no ka aina
	Ka Wohi Ku i ka Moku	Lili'u	Noho mai oe i ka nahenahe / Me ka puuwai lana malie
	Pua Melekule (2)	aloha	Nahenahe ko leo ke pane mai / O oe ia la e kuu aloha

Aka / 'Ōlelo	Mele	Kumumana'o	Lālani Mele
hone / ne hone	Na Keiki Alo i ka Ehuehu	kaua kūloko	Oiai makou e walea ana / Kani ana ka pio hone i ke kula
	Aloalo Ehu Poka	kaua kūloko	O ka hone a ke kai ka'u aloha
	E Ola Hawaii-nui-a-Wakea	kaua kūloko	Ne hone i ka piko na kuahiwi
	Elele a ka Lokoino	kaua kūloko	O ka leo o ke kai ka'u aloha / I ka ne hone ae me he ipo la
	Hele Malihini ia Manoa	kaua kūloko	Hone ana e ka Ua Kuahine / Me he la no a e i mai ana
	Hone ka Leo o ke Aloha	kaua kūloko	Hone ana ka leo o ke aloha. I ka uwe hone a ka poka / Ka owe i ka lau laau
	Pua Melekule	aloha	Honehone malie i ka iwi hilo
	Home Lau Laau	aloha	Kumaka ka ike'na ia Keauhou / I ke kai ne-hone i ka iliili
	Maunakea	aloha 'āina	Iho na Puna i ka hone a ke kai
	Maalo i ka Luna Maunaloa	aloha	Lai ka noho'na a ka wahine / I ka hone a ke kai ala lipoa
	Pua Melekule (2)	aloha	Akahi hoi au a ike lihi / Ka uwea telepona e hone nei
kono / hea / i	Kupaa Oiaio me ka Lahui	kaua kūloko	I kono mai ia'u e naue aku / Ike i ka nani la o ia uka
	Ke Aloha i ka Puuwai	kaua kūloko	Ke hea mai nei Kaukaopua / E pili au me Daimana Hila
	Elele a ka Lokoino	kaua kūloko	Na ka hae Hawaii a i kono mai / E imi i ka pono o ka aina
	Hele Malihini ia Manoa	kaua kūloko	Hone ana e ka Ua Kuahine / Me he la no a e i mai ana
	Aole Hopo iho na Hawaii	kaua kūloko	Me he la a e i mai ana / Aole hopo iho na Hawaii Na ke aloha i kono mai au / A naue i ka pono o ka aina
	Na Pua Kaulana a o Hawii	kaua kūloko	Ke hea mai nei Kaukaopua / E hui au me Daimana Hila
	Kalani Laamea	Kalākaua	Ka leo hea mai a ke Kuini / Hoi mai kaua ua anu au
	Puuwai Haokila	Lili'u	Ke hea mai nei o Wakea
	Kuu Ipo Pua Lalana	aloha	Me he mea la e i mai ana

Aka / 'Ōlelo	Mele	Kumumana'o	Lālani Mele
	Maunakea	aloha 'āina	Ke hea mai nei Halemaumau
NO KA PILINA O NĀ KĀNAKA			
hui	Na Hawaii Puuwai Kila	kaua kūloko	Ua lana hakukoi ko'u manao / E hui me na koa o ke Aupuni
	Na Pua Kaulana a o Hawii	kaua kūloko	Ke hea mai nei Kaukaopua / E hui au me Daimana Hila
	Hua Kau i ka Umauma	kaua kūloko	Hui malihini au me kuu aloha / Na paia pohaku o ka Halekoa
	Pua Miulana Onaona	aloha	Akahi a lana mai ka manao / E hui olelo pu kaua
ipo/aloha	Hua Kau i ka Umauma	kaua kūloko	Hui malihini au me kuu aloha / Na paia pohaku o ka Halekoa
	Elele a ka Lokoino	kaua kūloko	O ka leo o ke kai ka'u aloha / I ka ne hone ae me he ipo la
	"Onipaa, ' ka Pua o ka Hala"	kaua kūloko	O ka hae Hawaii ka'u aloha / I ka welo haaheo Iolani Hale
	"Onipaa, ' ka Pua o ka Hala"	kaua kūloko	O Haleakala ka'u aloha / I ka hehikuia e ka lapuwale
	Alahele Pali o Nuuanu	kaua kūloko	Ka iniki a ke anu me he ipo la / Na kulu kehau hui i ka ili
	Na Pio Noho Inea	kaua kūloko	O ka leo o ka bele ka'u aloha / I ke kani mai i ke kakahiaka O ka hi'u kamano ka'u aloha / Me ka poi uouo hoowali puu
	Na Puuwai Koa o Laeahi	kaua kūloko	Kiani ka lawe'na pu raifela / Hoihoi ae mamua pono / Kohu ipo ka wahine i ka aoao
	Uwila i ka Luna o Manoa	kaua kūloko	Konahuanui ka'u aloha
	Hoa Kakela o na Pali		Haa mai kuu ipo i na pali
	Kuu Ipo Pua Lalana	aloha	Nani wale kuu ipo pua lalana / Onaona i ka poli o kuu aloha
	Maunakea	aloha 'āina	Ke ala o ka hinano ka'u aloha
	Home Lau Alani	aloha	O ke ani peahi me he ipo la / Haupua ae au o oe ia
hoa	Opua Makahiiki Hou	aloha	Kuu hoahale o Maunailiahi. Onaona kuu hoa noho mai uka / Hoohaehae ana i ka nui pua

Aka / 'Ōlelo	Mele	Kumumana'o	Lālani Mele
	Pua Miulana Onaona	aloha	Auhea wale oe pua miulana / Kuu hoa o ke kulukuluaumoe
	Hoa Kakela o na Pali		E ola kuu lei kuu kama / Kuu hoa kakela la i na pali
	Home Lau Laau	aloha	Auhea wale oe pua melekule / Kuu hoa o ka home lau laau
	Home Lau Laau	aloha	Auhea wale oe pua loke lau / Hoapili hoi oe o Keonaona
	Kuu Pua Ponimoi	aloha	I hoa hooheno no Anoipua
KA HI'ŌHI'ONA O KE ALOHA			
nani	Hoonanea a Hookuene Liliu	kaua kūloko	Ike hou ana i ka nani hanohano / O Iolani Halealii
	Hua Kau i ka Umauma	kaua kūloko	E huli a e hoi no ke kaona / E ike i ka nani o ke kapitala
	Wilikoki ke Koa Ola Hawaii	Wilikoki	Eia kakou i ka ehuehu / No ka hae nani o Hawaii nei
	Aloalo Poka i Daimana Hila	kaua kūloko	Ua nani Hawaii i ka malie / O ke one hanau o ka oiwi
	Ke Aloha i ka Puuwai	kaua kūloko	A Laeahi au ike i ka nani / Ke kaua kuloko a ka lahui
	Aloalo Ehu Poka	kaua kūloko	Ike i ka nani a o Kaalawai
	Silaia ke Aloha Aina	kaua kūloko	E ka manu aeto la o Maleka / Nana hehiku ko kapu lani / Ke Kalaunu nani o Hawaii
	Na Pulapula Puuwai Kila	kaua kūloko	Nani wale ka ike'na i na hoa / Ka noho'na o ka hale kaupoku ole. Nani wale ka opua ma ka hikina.
	Weli ka Honua	kaua kūloko	Kau aku ka manao Konahuanui / Ikeia e ka nani o ke kaona
	Na Hana Poina Ole	kaua kūloko	Aia i ka nani Daimana Hila / I ka uka iuiu a i Manoa. E aloha pu hoi i ka aina / I mau ai hoi kona nani ana / O ka Ea o ka aina i ka pono.
	Aole Hopo iho na Hawaii	kaua kūloko	Nani wale ke aloha i ka aina / A nei puuwai e hiipoi nei. Nani wale ka lohe'na o ka lahui / Aia Nolena ua auhee.
	Ka Wohi Ku i ka Moku	Lili'u	Maka-keleawe hilahila ole / I ka nani ou e Hawaii

Aka / 'Ōlelo	Mele	Kumumana'o	Lālani Mele
	Alahele Pali o Nuuanu	kaua kūloko	E walea i ka nani o Niolopua / Aina aka nani me ka maikai. A ike i ka nani a o Waolani.
	Na Oiwī Hawai'i	kaua kūloko	Nani wale ke kaona e waiho nei / Aia i ka piko o ka aina. Ua nani Manoa i ka uhiwai.
	Lei Kaulana no Liliu	Lili'u	E hoi e noho i ke Kalaunu / I ka home nani o Iolani Hale.
	Hoomaluhia no ke Kolera	ma'i kolera	Ike i ka nani a o Kakaako / I ka pa hoomalu o ka Papa Ola.
	Ke Kumu o ke Ola	ho'olōkahi	Hawai'i e, Hawai'i hoi! / E hii Hawai'i i kona nani!
	Kai Auna i ka Pii'na Pali	kaua kūloko	A ka luna makou a o Manoa / Ikeia e ka nani a o ke kaona
	Na Pua Kaulana a o Hawai'i	kaua kūloko	Alaila makou ike i ka nani / Ke kaua kuloko a ka lahui
	Mele Inoa no Wilikoki	Wilikoki	Hoi ke piha ia i kona nani / Malamalama oi kelakela
	Hawai'i i ka Ehuehu	kaua kūloko	Ua nani Manoa i ka'u ike / I ka loku a ka Ua Kuahine. Ua nani Wilikoki i ka'u ike / Papahi lei o ka aina. Kau aku ka manao a e ike lihi / I ka nani la a o ke kaona.
	Uwila i ka Luna o Manoa	kaua kūloko	Ua ahi uka i ke ahe a ke kiu / Ike i ka nani a o Palolo
	Makalapua	aloha, Hali'alaulani	Ua nani Mana i ka liula / Ka alohi ka anapa i Ainaike. Nani wale ka uka o Pihanakalani.
	Halepiowai	kaua kūloko	I ka lai au o Halepiowai / Ike i ka nani o Maki Ailana
	Pua Miulana Onaona	aloha	O oe a owau ike i ka nani / I ke ala o ka pua o ka miulana
	Hoa Kakela o na Pali		Nani ka manao e pipii nei / Anoi pu no me ka puuwai
	Kuu Ipo Pua Lalana	aloha	Nani wale kuu ipo pua lalana / Onaona i ka poli o kuu aloha. Nawai e ole lia i ka nani / I ka hana kaulana a na kupuna.

Aka / 'Ōlelo	Mele	Kumumana'o	Lālani Mele
	Kue Hao o ka Lanakila	ka'aahi	Ike i ka nani kai o Polea / I ka hapa-Ilikini ili-ulaula. A Honouliuli ike i ka nani / I ka luhe a na lau o ke kumu ko. Ike i ka nani o ia wahi / Me ke kai holu mai i ka pueone.
	Maunakea	aloha 'āina	Ku au mahalo o ka nani / Ka haale a ka wai hui a ka manu.
	Kuu Pua Ponimoi	aloha	Hiaai ka manao lia i ka nani / I hoa hooheno no Anoipua.
	Halelani		Nani wale Halelani a e ku nei / Kahiko i ka wai ula iliahi.
	Manookalani Daise	aloha	Alaa ko nani e ke kiakolu / Laina mokuahi o nei hui
KA HANA A KA IPO			
walea	Aloalo Poka i Daimana Hila	kaua kūloko	He aloha aina ko'u kuleana / I walea i ka nui me na hoa
	Na Keiki Alo i ka Ehuehu	kaua kūloko	Oiai makou e walea ana / Kani ana ka pio hone i ke kula
	Aloalo Ehu Poka	kaua kūloko	Aia i ka piko o Daimana Hila / Ilaila na pua i walea ai / Hooheno ae ana me ka uwila
	Hele Malihini ia Manoa	kaua kūloko	Oiai makou e walea ana / Hone ana e ka Ua Kuahine
	Kalaniana'ole kou Inoa	Kalaniana'ole	E walea ana oe me ka lahui / I ka home kakela malu i ka leo
	Alahele Pali o Nuuanu	kaua kūloko	E walea i ka nani o Niolopua / Aina a ka nani me ka maikai
	Na Puuwai Koa o Laeahi	kaua kūloko	Ilaila kuu kama i walea ai
	Huihui Pua		E walea ana hoi me Anoipua / me ka ui kaulana la o Niihau.
	Kuu Ipo Pua Lalana	aloha	E walea e nanea ana i ka olu / I ke kaomiia e ke ala
luana	Ke Aloha i ka Puuwai	kaua kūloko	A ka lihikai au i Kaalawai / Ke aloha aina e luana nei
	Ua Auhee ke Aloha Aina	kaua kūloko	A luana i ke anu me ke koekoe
	Elele a ka Lokoino	kaua kūloko	Aia i ka lai Kaalawai / Kahi a makou i luana ai
	Hele Malihini ia Manoa	kaua kūloko	Aia i ka luna o Manoa / Ke aloha aina e luana nei

Aka / 'Ōlelo	Mele	Kumumana'o	Lālani Mele
	Kai Auna i ka Pii'na Pali	kaua kūloko	Ilaila makou i luana ai / I ke anu o ka hau e iniki ana
nanea	Kuu Ipo Pua Lalana	aloha	E walea e nanea ana i ka olu / I ke kaomiia e ke ala
	Hoonanea a Hookuene Liliu	kaua kūloko	Ia'u e nanea ana ma Wakinekona / Pa-e ana ka leo nahenahe
lualai	Hoonanea a Hookuene Liliu	kaua kūloko	Elua maua e lualai nei / Me kuu hoa noho i ka ihikapu
luakaha	Na Puuwai Koa o Laeahi	kaua kūloko	Nani Laeahi puu kaulana / A na mamo i luakaha iho ai
eha	E Mau Loa ke Aloha	kaua kūloko	Ilaila la au ike iho ai / I ka ehaeha hoi a he aloha
	Na Pulapula Puuwai Kila	kaua kūloko	Haupu ka manao me ka ehaeha / I ka Noho Kalaunu o Liliulani
	Hanohano Kulana Wilikoki	Wilikoki	A he leo aloha ko Wilikoki / I ka haawi pio ana me ka ehaeha
	Na Paia Laumania o Kawa	kaua kūloko	Hale kaupoku ole o ke Aupuni / Ilaila makou ike iho ai / Na rumi liilii o eha ka manao
hiipoi	Inoa Wehi no ka Oiwi Pokii	kaua kūloko	Hiipoi ia ko lei hanohano.
	"Onipaa, ' ka Pua o ka Hala"	kaua kūloko	E Kalani e, e Kalani hoi! / Kou leo aloha e hiipoiia. He alii na maka o kuu lani / A ka lahui e hiipoi nei.
	Aole Hopo iho na Hawai'i	kaua kūloko	Nani wale ke aloha i ka aina / A nei puuwai e hiipoi nei
	Hanohano Kulana Wilikoki	Wilikoki	O ka leo aloha o ka lahui / O kana ia e hiipoi ai
	Koolau Ki Pololei	Ko'olau	Kau ae oe a hiipoi iho / Ko pu raifela kaupoohiwi
	Pua Miulana Onaona	aloha	He pua nui oe na ka manao / A nei puuwai e hiipoi nei
	Puuwai Haokila	Lili'u	He lani keia na ka lahui / E hiipoiia nei me ke aloha
hooheno	Hele Malihini ia Manoa	kaua kūloko	Hanohano e ka ohu i ke kuahiwi / Hooheno i ka lau o ka laau
	Alahele Pali o Nuuanu	kaua kūloko	O ka hooheno mai a ka ua liilii / O ka ua kaulana o kuu aina

Aka / 'Ōlelo	Mele	Kumumana'o	Lālani Mele
	Mele Inoa no Wilikoki	Wilikoki	Kanaenae no ka hoola / No Wilikoki no nei hooheno. Hainaia mai ana ka puana / No Wilikoki nei lei hooheno
	Pua Melekule	aloha	Hooheno keia no ka Pua Melekule / Lei mae ole ia he koi-koi
	Kona Kailua i ka Paka Ona	le'ale'a	O Mahealani ae neia Ke kuini o ke kuluaumoe / Hooheno ana paha ia Makalii
	Maunakea	aloha 'āina	Ka wahine kui pua lehua o Olaa / I hoa hooheno no ka Malanai
	Kuu Pua Ponimoi	aloha	Hiaai ka manao lia i ka nani / I hoa hooheno no Anoipua
	Pua Melekule (2)	aloha	Hooheno nei pua melekule / Lei mae ole ke koiikoi
	He Ili Ula Au a he Hawai'i	kaua kūloko	Kaulana mai nei a o Wilikoki / O ke koa hooheno a ka lahui
hiaai	Oniu Pahimikioi	kaua kūloko	He aloha aina ko'u hewa ia / A ka manao i hiaai aku ai
	Pua Miulana Onaona	aloha	Hiaai mai nei lana ka manao / Ke ala onaona o ia pua
	Maalo i ka Luna Maunaloa	aloha	Lai ka noho'na a ka wahine / I ka hone a ke kai ala lipoa
	Kuu Pua Ponimoi	aloha	Hiaai ka manao lia i ka nani / I hoa hooheno no Anoipua
hoolale	Hele Malihini ia Manoa	kaua kūloko	O ke kani a ka pupukanioe / Hoolale mai ana la ua ao
	Moani Onaona i na Moku	kaua kūloko	Malia no ka ia e mehana nei / Ua hoolale ae nei oukou
	Wehe i ka Poli o ka Ipo	aloha / kaua kūloko	Ua kau e ka weli i na haole / Hoolale poka ki pololei
	Na Oihi Hawai'i	kaua kūloko	He ui ninau na Wiliama / Ahea kakou hoolale ae?
	Kui ka Lono, Puni ke Ao	kaua kūloko	Hoolale na ai a ka Hawai'i / Ki aku, ki mai, ki kakou
	Kalani Laamea	Kalākaua	Hoolale mai nei o Kawaikini / Ua kini, ua lau mano ke aloha
hoohae	Ke Ala o ka Mea Pohihihi	aloha / aina	E kuhi ana au he oiaio / Ka manao o ka pua gadinia / A'u i hoohae iho ai

Aka / 'Ōlelo	Mele	Kumumana'o	Lālani Mele
milimili	Na Pulapula Puuwai Kila	kaua kūloko	E ola o Kalani a mau loa / A hoi hou oe i ke Kalaunu / A he milimili oe na ka lahui
	Mele Koihonua no Liliu	Lili'u	O ka milimili a ka lahui / Ka onohi o ka Pakipika
	Moani Onaona i na Moku	kaua kūloko	Mea nui oukou i ka nui kini / Milimili pau ole i ka puuwai
	Malapua o Uluhaimalama	aloha 'āina	Auhea la pua ohawai / A he pua milimili na ke aloha
hooipo(ipo)	Hele Malihini ia Manoa	kaua kūloko	O ke kau mai a Ualakaa / Hooipo ana me Mauna Kamala
	Makalapua	aloha, Hali'alahulani	Nana i hooipoipo ke aloha /A loa o Kaililauokekoa
koni(koni)	Na Puuwai Koa o Laeahi	kaua kūloko	Ilaila hoolulu ke aloha io / Konikoni malie i ka puuwai
	Opuu Makahiiki Hou	aloha	Naue ae au ma Kapalama / I ke koni iwihilo a ke aloha
kulana	Silaia ke Aloha Aina	kaua kūloko	A imua a i hope e kulana nei
	Na Opuu Pua i ke Onaona	kaua kūloko	Pua a ka eu paa i ka piko / I mua a i hope e kulana nei
	Alakai Hohe Wale	kaua kūloko	Kahea e ka leo o ke kapena / Paaia a paa i ke kulana
	Oniu Pahimikioi	kaua kūloko	Poka lokoino ua aloia / He kulana ka i mua a i hope / He kii'na lawe'na na ke akamai
	Na Puuwai Koa o Laeahi	kaua kūloko	He kulana ka i mua a i hope / Kiani ka lawe'na pu raifela
	Hoonanea a Hookuene Liliu	kaua kūloko	Ka noho'na kohu a ka mea waiwai / Hookulana ana i mua a i hope
	Na Hawaii Puuwai Kila	kaua kūloko	Kahea e ka leo o ke kapena / Paaia a paa i ke kulana
KA 'OHU / KA PŪ RAIFELA			
raifela	Kupaa Oiaio me ka Lahui	kaua kūloko	ka uwahi noe o ka pu raifela
	Hoolulu ke Aloha Aina	kaua kūloko	ka uwahi noe o ka pu raifela
	Silaia ke Aloha Aina	kaua kūloko	ka uwahi noe o ka pu raifela
	E Mau Loa ke Aloha	kaua kūloko	ka uwahi aweawe pu raifela

Aka / 'Ōlelo	Mele	Kumumana'o	Lālani Mele
	Elele a ka Lokoino	kaua kūloko	Aia i ka luna o Kaimuki / Ka uwahi noe o ka pu raifela
	Hele Malihini ia Manoa	kaua kūloko	Ilaila makou ike iho ai / Ka uwahi noe o ka pu raifela
	Wehi Ohu no Wilikoki	Wilikoki	Ua naka na hulu o ke kolea / Ka uwahi poepoe pu-panapana
	Hanohano Kulana Wilikoki	Wilikoki	Aupuni nana i ao a ike / Ka uwahi hohono o ka pu raifela
	Na Puuwai Koa o Laeahi	kaua kūloko	He kulana ka i mua a i hope / Kiani ka lawe'na pu raifela
	Koolau Ki Pololei	Ko'olau	Kau ae oe a hiipoi iho / Ko pu raifela kaupohiwi
	Wehe i ka Poli o ka Ipo	kaua kūloko	Aia i ka luna o Kaimuki / Ka uwahi noe o ka pu raifela
uwahi noe	Alakai Hohe Wale	kaua kūloko	Aia i ka luna o Daimana Hila / Ka uwahi noe i ka pua o ka ilima
	Maunakea	aloha 'āina	Kau aku ka manao o ka ike lihi / Ka uwahi noe o Kilauea
noe/ua/uhiwai/ohu	Kupaa Oiaio me ka Lahui	kaua kūloko	Ike i ka nani la o ia uka / Kahikoia e ka uhiwai
	Alahele Pali o Nuuanu	kaua kūloko	Hanohano ka uka a o Nuuanu / I ka uhi paa ia mai e ka ohu / O ka hooheno mai a ka ua liili
	Na Oihi Hawaii	kaua kūloko	Aia Palolo ua ohuohu / Kahiko ana hoi i ka ua noe / Ua nani Manoa i ka uhiwai
	Hawaii i ka Ehuehu	kaua kūloko	Paa mai manoa i ka uhiwai / Haaheo i ka uka la o Kupanihi
	Ma'i Korela ma Honolulu	ma'i kolera	Ka nene mai a ka Ua Kuahine / Kahikoia mai la e ka uhiwai
	Hoa Kakela o na Pali		Nee mai e ka ua noe i ke kula / Kikepa ka ohu i na kuahiwi / Haa mai kuu ipo i na pali / Na hene o uka ua lai pono
	Maunakea	aloha 'āina	Hainaia mai ana ka puana / Puluelo i ka wai a ka Naulu

PĀKU‘INA E
NĀ MELE HO‘ONU‘U

Mele	Mana‘o Nui	Hi‘ohi‘ona
Aloha ka Manini	Laupapa / Le‘a	lawā i ka laupapa
Halalū	Helu I‘a / Le‘a	i‘a/ipo
He Aloha nā ‘Ono	Le‘a	‘ai a ka Hawai‘i. ‘ai, i‘a, ‘īna‘i
He ‘Ai na Kalani	Ceremony	kaulike; mana i ka ‘ai
He ‘Ono	Le‘a	i‘a/ipo; lawā i ka laupapa
He Manini Kēia	Helu I‘a	‘ai ‘ia ka i‘a
‘Ai Kākou (me ke Aloha)	Helu / Aloha	ho‘onu‘a
‘Ama‘ama	Ho‘onu‘a	nā i‘a like ‘ole
I‘a Stew	Holokai	ka lako o ka wa‘a
Ka ‘Ono Ia na Kupuna	Le‘a	i‘a/ipo; lawā i ka laupapa
Ka Uluwehi o ke Kai	Le‘a	limu; ‘o ka le‘a ka mea nui
Liliko‘i	Le‘a	pīna‘i ka ‘ono
Lū‘au Hula	‘Aha‘aina / Le‘a	ho‘onu‘a; i‘a/ipo
Me ka Miki Poi	Olakino	‘o ka ‘ai ka mea nui
Nā ‘Ai ‘Ono	Loina	‘o ka loina ka mea nui
Nā ‘Ono o ka ‘Āina	Kalo / Iwikuamo‘o	‘o ka ‘ai ka mea nui; nā ‘ano
Niu Haohao	Le‘a	‘ai/ipo
Pipi Kaula	Ho‘onu‘a / Le‘a	pūpū/‘īna‘i/ mea hō‘ono

PĀKU‘INA I
NĀ I‘A O NĀ MELE HO‘ONU‘U

I‘a	Mele	Pahuhopu o ke Mele
‘a‘ama	Liliko‘i	le‘a
āhole	Aloha ka Manini	laupapa
aku	Pipi Kaula	pā‘ina
akule	He ‘Ono	i‘a/ipo
	Nā ‘Ono ia na Kupuna	i‘a/ipo
	Lū‘au Hula	pā‘ina
‘ama‘ama	‘Ama‘ama	‘ai
	Lū‘au Hula	pā‘ina
	‘Ōpelu	‘ai i‘a
	‘Ai Kākou	‘ai
‘anae	He ‘Ono	i‘a/ipo
	He Aloha nā ‘Ono	‘ono
a‘ukū	He ‘Ai na Kalani	‘ai mana
he‘e	Nā I‘a ‘Ono Ē	‘ai i‘a
‘ina	Nā ‘Ono ia na Kupuna	i‘a/ipo
‘inamona	Pipi Kaula	pā‘ina
	He Aloha nā ‘Ono	‘ono
	Lū‘au Hula	pā‘ina
	‘Ai Kākou	‘ai
kala	Nā I‘a ‘Ono Ē	‘ai i‘a
	‘Ai Kākou	‘ai
	Aloha ka Manini	laupapa
ka‘ukama kai	Nā ‘Ono ia na Kupuna	i‘a/ipo
kole	He ‘Ono	i‘a/ipo
	Nā ‘Ono ia na Kupuna	i‘a/ipo
	Lū‘au Hula	pā‘ina
limu kohu	Pipi Kaula	pā‘ina

I'a	Mele	Pahuhopu o ke Mele
	Ka Uluwehi o ke Kai	le'a
	‘Ōpelu	‘ai i'a
	‘Ai Kākou	‘ai
līpalu	Ka Uluwehi o ke Kai	le'a
līpe'e	Liliko'i	le'a
līpoa	Ka Uluwehi o ke Kai	le'a
mā'i'i'i	Nā 'Ono ia na Kupuna	i'a/ipo
māikoiko	Nā 'Ono ia na Kupuna	i'a/ipo
manini	He 'Ono	i'a/ipo
	Nā I'a 'Ono Ē	‘ai i'a
	Aloha ka Manini	laupapa
	‘Ōpelu	‘ai i'a
moi	Pipi Kaula	pā'ina
nahawe	Aloha ka Manini	laupapa
nenu	He 'Ono	i'a/ipo
	Aloha ka Manini	laupapa
nīoi	‘Ama'ama	‘ai
	Pipi Kaula	pā'ina
‘ō'io	He 'Ono	i'a/ipo
	Lū'au Hula	pā'ina
	‘Ōpelu	‘ai i'a
	‘Ai Kākou	‘ai
‘o'opu	‘Ama'ama	‘ai
‘ōpae māhikihiki	He 'Ai na Kalani	‘ai mana
‘ōpelu	He 'Ono	i'a/ipo
	Nā 'Ono ia na Kupuna	i'a/ipo
	‘Ōpelu	‘ai i'a
‘opihi	‘Ama'ama	‘ai
	Nā I'a 'Ono Ē	‘ai i'a
	Pipi Kaula	pā'ina

I'a	Mele	Pahuhopu o ke Mele
pa'akai	'Ama'ama	'ai
	Pipi Kaula	pā'ina
	'Ai Kākou	'ai
pahe'e	Ka Uluwehi o ke Kai	le'a
pala	Nā 'Ono ia na Kupuna	i'a/ipo
pōpolo	Aloha ka Manini	laupapa
puhi	Nā I'a 'Ono Ē	'ai i'a
wana	Nā I'a 'Ono Ē	'ai i'a
	Liliko'i	le'a

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